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# DOMESTIC MISSIONS

OF

## The Protestant Episcopal Church.

DECEMBER, 1867.

### COMMUNICATIONS.

#### DELEGATE MEETING OF THE BOARD OF MISSIONS AT LOUISVILLE, KENTUCKY.

THE first service of the series was held in Christ Church, Louisville, on Sunday evening, October 27th. Due notice of these services and of this opening service, having been given in all the churches in the morning, a very large congregation filled every part of the spacious church. In the unavoidable absence of the Assistant Bishop, Bishop Smith being altogether too feeble to be expected to be present) the Rev. Dr. Craik, Rector of the parish, presided. Evening Prayer was read by the Rev. Messrs. Chandler, Chadwell and Morrell of New York. The Rev. B. H. Paddock, D. D., Rector of Christ Church, Detroit, was the preacher. Of this sermon, we can only say that it was worthy of the occasion and of the man; and those who know the man, will best understand what we mean. The text was from the 7th verse of the IV. chapter of the Acts. "By what power, or by what name, have ye done this?"

This question asked, at the beginning of Christianity, in wicked earnest, ought to be asked now by Christians in holy earnest; for it is quite evident that many do not practically understand the "hidings of the power" by which such marvels in the work of saving men were accomplished in the early days of the church of Christ. And even with those interested in the present work of the Church, there is always danger lest the possible perfection of the machinery in use, should make men forget that which is far more important, the need of "the Spirit of the Living Creature," in the wheels. The preacher proposed, therefore, to inquire after the *Springs of Missionary Power*: what they are? how fully the Church now possesses them? how she may acquire fuller possession of them?

The springs of missionary power were shown, first from the mission work of Christ, and then from that of St. Paul, to be *Love* and *Faith*, and it was claimed that all missionary ages, missionary movements, missionary heroisms, have grown out of and been characterized by these fundamental missionary virtues.

In answering the second question—how fully the Church is in possession and use of them—it was thankfully acknowledged that, in parts and among individuals, the possession is marked and cheering in the highest degree. There are many parochial churches full of the graces of love and faith, and nobly in earnest for missionary work:

many ministers who are "living epistles" on this subject, and many whose missionary lives and labors, are the Church's chiefest honor. But notwithstanding all this, it cannot be claimed that the Church is in any thing like full exercise of the springs of missionary power, while her contributions are so disproportionate to her ability, and many of her clergy and parishes so uninterested in the great work which she has to do.

The third question proposed, the preacher said he could answer only diffidently, and by way of humble suggestion. He was indeed sure that new measures of "the Power from on high" were the great necessity; and he was equally certain, that such an outpouring awaited the Church, whenever she would go down on her knees, and prayerfully seek it, as in the spirit of the Apostolic Church, awaiting the Pentecost. But to be more particular, he will suggest, first, a use, and persistent development, *through use*, of the existing forces of love and faith, use in the fields of poverty, suffering, and sin right around us, and also in the field which is the world. Secondly, systematic and judicious *ministration of nutriment* to those graces in exercise; such nutrition to be given by the parish minister in frequent statements of missionary principles, methods, successes &c; and in abundant historical illustrations from the pages of all Christian history.

The great value of the SPIRIT OF MISSIONS, as a helper in this diffusion of intelligence was touched upon.

Thirdly, the *occasional ministration of lawful and healthy stimulus* to the Missionary graces was recommended. While it would be perilous to depend upon it as a *creator* of right feeling, still the stimulus to be gotten out of the glow of love and faith often visible in the "Missionary Meeting"—whether Convocational, Diocesan, or Delegate"—may be a mighty quickener of the missionary graces already existing. Such results have accompanied and followed such meetings as that now inaugurated: if it please God, they may be visible results of this meeting.

Whether we shall ever *see* in our day, the springs of Missionary power in full exercise in the Church is not an important question: it is only important that we do our very best to effect it. It will come to pass sooner or later: and when it does, the majestic tide of the knowledge of the Lord shall rise higher and higher till the blessed flood shall cover the earth as the waters cover the sea. And then faith shall soon change into vision, and love be perfected in ceaseless praise, and the Lord God omnipotent shall reign for ever and ever.

Such was the sermon in outline. But all such attempts to convey the full force and power of the sermon must of course fail. Suffice it to say that these were felt by those who enjoyed the pleasure of listening to the speaker, and many were ready to thank him for words timely and fitly spoken.

It may here be properly stated that Missionary sermons were preached in the morning by the agents of the Board, at Calvary, Christ and St. Paul's Church, and that a collection for Domestic Missions, was made at Christ Church in the morning, and another in the evening, which was divided equally among the three branches of the Church's missionary work. A like distribution was made of all the contributions, of which there was one taken up at each of the services.

On Monday evening the second service was held at Calvary Church, at 7½ o'clock, Bishop Cummings having arrived during the day, was present and presided. The services were commenced by singing the 103d Hymn, and with the prayers set forth for missionary meetings.

At the conclusion of the devotions, the Bishop arose, and in a brief address ex-

pressed the pleasure he felt in having this meeting in his Diocese, and the deep interest which he felt in the missionary work of the Church.

The cordial and hearty words of welcome to Louisville, which he addressed to the delegates from abroad, evidently came from a heart in the fullest sympathy with the work, which had brought them together.

The subject proposed for this evening's consideration, was "*The cultivation of the missionary spirit obligatory on pastors and people.*" The attention of the congregation was called to this subject by Rev. Messrs. Morrell, Chadwell, Chandler and Gillette. In these addresses, the several speakers, each followed out his own line of thought. One showing that the missionary spirit was necessary to the full development of Christian character; another, that the full and vigorous life of a parish depended upon the existence of this spirit: And, again, that we are under obligations to cultivate this missionary spirit from the great command to preach the Gospel to every creature. Reference was also made to the encouragement which we have to cultivate this spirit from the past successes of missions, and the hopefulness which the field every where now presents, and especially in our own land.

This was a good meeting. As the Bishop said, it was good to be there. It was felt, that the Holy Spirit of God was there, and that His influences were in the hearts of those who were there advocating the great missionary work of the Church in all the world, to promote salvation among men, and the glory of the Most High.

Two verses of the grand old missionary hymn by Bishop Heber, having been sung with an inspiring heartiness by all present, the congregation was dismissed with the benediction by the Bishop, it being now nearly ten o'clock.

On Tuesday morning at ten o'clock, the delegates met in St. Paul's, of which the Rev. Dr. Wittle, assistant Bishop elect of Virginia, is the Rector. This was an informal meeting open for the discussion of any subjects connected with the missionary work which any of the brethren might please to introduce. After the usual devotions by the Bishop, the meeting was declared by him to be open for discussion. The Rev. Mr. Gillette thereupon arose, and offered the following resolutions:

*Resolved*, That the Church should recognize, and maintain in their fullest and widest sense, the words of our Lord, that "the field is the world."

*Resolved*, "That it is the duty of the Church to press forward with the utmost zeal to fulfil her mission, in preaching the Gospel, and discipling all nations."

In a few words that were listened to with deep interest by all, the speaker urged the duties set forth in these resolutions. The resolutions were seconded by the Rev. Mr. Morrell, the Secretary for Foreign Missions, who took occasion by them to urge upon the attention of his hearers the work of his own special department. He then introduced the following resolutions:

*Resolved*, That the rapid increase of population in our towns and cities, calls for more extended Missionary efforts on the part of the self-supporting parishes of our Church.

*Resolved*, That the personal and hearty co-operation of the laymen of our Churches with their pastors in parochial missionary work is not only an imperative duty, but absolutely essential to enlarged and successful missionary effort. He enlarged upon the rapid increase of population from the great and constant tide of immigration from foreign shores, and the responsibilities growing out of these facts.

The second resolution, though hastily drawn up, embodied a most important idea. It was impossible for the pastors of our city parishes to extend their parochial missionary work in any such proportions as the circumstances demanded, unless they could

have more help, and that help must come from the layman and woman, but more particularly the laymen, for the women were already much more ready and active in missionary work than the men. The rectors of our large parishes were over-taxed and weighed down with work, and more could not be expected of them. He rejoiced that there were many earnest laymen in that city, and in all our cities, who were fully awake to their responsibilities in this regard, but their numbers needed to be greatly multiplied. Many laymen in the Church had never used their talents, and did not know what they could do until they tried.

At the conclusion of his remarks, the Rev. Mr. Platt, Rector of Calvary Church, offered a resolution respecting a more general representation of the clergy and laity in the Board of Missions. The idea advanced by this speaker was, that more efficiency would be given to the work of Missions, and deeper interest created in this work, if rectors of parishes contributing a certain amount from their parishes should thereby become members of the Board, and entitled to a voice in its councils. In the discussion of this subject, several of the members took a part. This subject having occupied the attention of the meeting for some little time, was finally dropped, the Bishop in some remarks, observing that the subject was one that had been brought up at the last general convention, and was one that was likely again to engage the attention of the Board.

The Rev. Mr. Chandler then introduced the following resolutions :

*Resolved*, That as a means of imparting missionary information, and of cultivating the missionary spirit in our parishes, we regard the SPIRIT OF MISSIONS as invaluable aid, and earnestly commend it to every family of the Church throughout the land.

*Resolved*, As one of the most effectual methods of cultivating the missionary spirit in the Church, and supplying the men and the means for her future work, we urge the training of the children of our Sunday-schools in the principles of the missionary work by the use of all those agencies, which are adapted to secure such training.

These resolutions were advocated by their framer, and were heartily concurred in by the whole body assembled. At the conclusion of the meeting, some twenty copies of the SPIRIT OF MISSIONS were subscribed for before the parties left the church. The time had now arrived to close the meeting, but the occasion having proved to be one of so much interest, it was determined to adjourn this meeting to a time immediately after the Communion service which was to be held the next morning at Christ Church. It was accordingly adjourned to that time and place. The Doxology having been sung, and a collect offered by the Bishop, the meeting was closed with the Blessing of Peace.

At 7½ P. M. we met again in St. Paul's. As the first speaker of the evening, the Bishop introduced the Rev. Mr. Currie, of Covington, Ky. The subject upon which this gentleman addressed the meeting, was "Christian sacrifice in its relation to Christian effort."

Upon this interesting theme the speaker dwelt for some thirty minutes, introducing his remarks by a rehearsal of one of those beautiful legends of the Church, which goes to prove that the early Christians thought that there could be no true Christianity without sacrifice and self-denials. The speaker showed, as Christ had denied and sacrificed Himself for man, so it was incumbent on man to sacrifice and deny himself for Christ. To convey an idea of this address, fairly bringing it before the mind of our readers, is not within our power, any more than of the others. But there was one



point that we wish to preserve. The missionaries who go forth to preach Christ are called upon to make great sacrifices, and endure great privations. What is there about those men that they are called upon to endure this hardness, that they should give up friends and home, and the prospects of life?

Is the missionary field anything more to them than it is to those who sit at home, enjoying their competency and their ease? Is Africa or China anything more to their laborious Bishops than it is to those who stay at home? Is not the same responsibility resting upon them, as upon those Missionary Bishops of the West who are now crossing the prairies in the face of savages thirsting for their lives, or climbing mountains, or fording rivers, that they may preach the unsearchable riches of Christ? Think of it, ye who have sworn, with these same missionaries, allegiance to the same Master, have declared yourselves His servants. Is your responsibility any less than that of these men who have thus gone forth, to bear on the standard of Christ? What are the sacrifices which you make for a work in which they sacrifice all? If, contemplating their obligation to Christ, these missionaries felt compelled to go forth, will not a like contemplation make us all feel that we have a great duty to discharge in connection with this subject? Have we not like them, and with them, sacrifices to make?

The Rev. Dr. Paddock, of Detroit, next addressed the congregation upon "Our Missionary responsibilities in view of the developments of Divine Providence."

He stood in the place of another, simply "to fill a gap," and had not had the opportunity to give the great subject assigned him the consideration it deserved.

Before he took his seat, however, it was evident to all that he was master of his theme. It was a most remarkable extemporaneous effort in the beauty of its language, and the fullness of its instruction. He seemed to be perfectly familiar with the entire state of the world in the mighty changes that are taking place among the nations, and especially so when viewed from a missionary standpoint.

We trust we shall be able to give a fuller account of both these addresses in future.

The Rev. Mr. Gillette made a brief address in conclusion, in reference to the work of the Freedman's Commission. He stated the nature, and purpose, and spirit of this branch of the Board of Missions. His remarks were made with much discretion, but with great point, and made a deep impression.

On Wednesday morning the services were in Christ Church. This service began at ten o'clock, with the Litany, followed by the Holy Communion. After the ante-Communion service, in which the Bishop was assisted by the Rev. Messrs. Morrell and Gillette reading the Epistle and Gospel, the Bishop delivered a short and appropriate address, showing the propriety of our gathering, on such occasions as the present, around the table of our Lord, in commemoration of His great and blessed sacrifice, and offering unto Him our sacrifice, the sacrifice of ourselves, our souls and bodies. The Communion service being ended, the informal meeting which had been adjourned from the previous day, was then opened, whereupon the Rev. Dr. Paddock arose, and read the following resolution:

"Resolved, That in the judgment of this meeting, one of the greatest spiritual perils of members of Christ and his Church, is to be found in the prevailing tendency to ignore *individual responsibility* for the salvation of a lost world; and that the most wasteful loss of power and opportunity, which the Church now knows is owing to this same failure to realize personal responsibility."

In reference to the subject of this resolution, the speaker proceeded to address the meeting, showing the danger to which Christians were exposed in allowing themselves to think that they had discharged their consciences, when they had fulfilled the corpo-

rate duties which they owed the Church. The individual duty and responsibility still remain, when and after the fullest duties which we owe to the body corporate of the Church have all been fulfilled by the members of the Church, or of the parishes in their corporate capacity. The speaker, on closing his interesting remarks, was obliged to leave, in order to take the cars. This was to the regret of all, for all felt how great they had been indebted to him not only for the admirable sermon, but for other words of weighty moment. The discussion was continued by the Rev. Dr. Carver, of New Albany, Indiana, the Rev. Mr. Snively, of Ohio, and the Rev. Mr. Chandler. Remarks were also made by the Rev. Dr. Wittle, and other gentlemen.

The closing service of the series was held in Christ Church, at half-past seven, P. M. The speakers, this evening, were the Rev. Messrs. Snively and Fiske, both from Cincinnati. Mr. Snively addressed the meeting upon the topic: "How shall we meet the great and growing demands for men and means, for the missionary work at home and abroad?" Mr. Fiske, upon the subject of presenting the distinctive features of the Church, by our missionaries, as they go to plant the Church in new fields. Both of these addresses were able and earnest, as was to be expected from these gentlemen. To some of the remarks of Mr. Fiske, exceptions were taken by the Rev. Mr. Currie, and Dr. Wittle.

At the conclusion of these remarks, it was seen that the time had now come when these services, so interesting and profitable, were to be brought to a close. Only time enough was now left for a few words of farewell by those who were to take the cars, that night, for the East. These words were said by the Secretaries, the Rev. Messrs. Chandler, Gillette, and Morrell, in which all expressed themselves as highly gratified with their visit to Louisville, the attention they had received from the hospitality and courtesy of the citizens, and the belief that great good must flow from this first Delegate Meeting held in this city. To these addresses the Bishop responded in a few well chosen and happy words, expressing his gratification with the meeting. He said that the good results of the meeting had already begun to show themselves in work taken up since these meetings commenced, and that he doubted not that their influence would be long and permanently felt.

All now joined in singing a part of the 107th hymn. The closing prayers were said, and the benediction given by the Bishop. So ended the first Delegate Meeting in Kentucky, May the Holy Spirit follow it with His own most blessed influences, and may the Church, not only in Kentucky, but throughout our land, awake fully to the great work that lies before her.

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#### DR. LITTLEJOHN'S ADDRESS AT THE INAUGURATION OF THE PACIFIC COAST ASSOCIATE MISSION.

THE occasion which has called us together, is one whose interest to the public mind quite equals its intrinsic importance. The services of the hour are of the nature of a welcome and a farewell; a welcome to one who has resolved, with God's help, to open a new chapter in the annals of missionary enterprise—a farewell to one whose field of labor will henceforth be thousands of miles away, and upon whose face we are not soon to look again. We are come here, to-night, (and it is the consciousness of this purpose that gives inspiration and dignity to the hour), to unfold, amid prayer and thanksgiving, the standard of the Cross, under which fresh victories are to be won for His Church, on the vast Western slopes of our continent; that standard of glory and

might, ever old in the story of its successive triumphs over the hosts an unholy world, and yet ever new in the hopes and promises which it addresses to the soul of man, and in the power with which it sways the spiritual energies of the race. Of the field to be occupied by the Mission which will be organized to-night, of its necessities, its urgencies, I cannot suitably speak, in the few moments that I have to address you. It calls upon us in tones, which the Church may not, without guilt, longer refuse to hear. It has abundant room for a score of such missions as this; souls are gathering there in multitudes which no man can realize who has not been a personal witness. Drawn by its climate, its soil, its head treasures, its boundless aeres, and its splendid promise in the future, men are flocking there in crowds which surpass anything hitherto known in the migratory movements of our people. The next five years will prove it to have been one of the miracles of growth in this country. Muscle, capital, industry, adventure, speculation. Of these there will be no lack; they will be borne there on a tide of movement as irresistible as it will be spontaneous. But what will they all be worth, what will they come to, without the salt of its Gospel to sweeten and purify that gathering sea of activity and power? It is from this fact, and the solemn conviction growing up out of it, that this Mission has drawn its impulse and its purpose; and I seem to hear in advance, the benedictions that will greet it from the moment of its planting, even voices of Providential welcome from those water courses, and plains, and mountain slopes, that will be the scene of its labors.

But if this enterprise in behalf of the Church finds nobler inspiration in its field, it also finds hope and encouragement in its leader. The Church works by individual character more than by any other human agency. All her great movements, all her conquests, all her institutions of learning, attest how largely she has relied on character for success. In this regard, she has, in the present instance, all the guarantee that could be desired. The head of this Mission has a record of which no one needs to be reminded. His name is associated with works which have already become historie. He is now going forth to repeat in an untried field, labors with whose fruit the whole Church is familiar. He brings to his present task, every advantage of a twenty years' experience in Christian Missions, and Christian education. The memories of Nashotah and Faribault, with all their chequered fortunes, their hours of trial, their days when faith was their only light, their years of prayer and toil—these will follow him to his new home as so much strength and confidence gathered from the past. The life, too, with which he will deal, will be no strange thing to him. He has, for a quarter of a century, stood abreast of its peculiarities. No one understands better its materialism, its unbelief, its tumults, its passionate intensity, or the remedies needed, and how to apply them. If the tree which he shall plant and water shall not be for the healing of these new populations, the rest of us may well despair.

This Associate Mission, let it be remembered, is no new expedient, no mere venture which must be tried before it can be accepted. It is a recovery, not a discovery. It is the revival of an old power, not an invention of our time. It is one of the best missionary symptoms of the day that this agency is so rapidly growing into favor. If fairly tried it will revolutionize the existing methods of propagating the Gospel in new communities. The rod is stronger in the bundle than when lying apart. The single straw holds more when twisted into the cable than when put upon the strain by itself. It is the same of Christian teachers and missionaries. The power of each is doubled by associate effort. This principle, this method, is grounded in Apostolic precedent. The Church never did such a work as when her servants went forth among men, hand in hand, and by companies. It was by this method that she achieved the most for-

midable task perhaps ever assigned to her—the conversion to the faith of the half savage tribes of Northern Europe. This mighty task she accomplished, not by posting men apart, one here and one there, with dreary intervals which gave to each the sense and the hardship and the weakness of exile and seclusion, but by organized fellowships, whose homes were the monasteries of the British isles, and whose panoply in those terrible conflicts with Gothic paganism, was the disciplined, cohesive, homogenous power of association for a common purpose. This was the secret of victory for Christ along the banks of the Rhine, in the Black Forest, in Denmark, Norway and Sweden, and in Slavonia and Sarmatia. It is, indeed, matter of rejoicing, that the old power is returning in kind at least, if not in degree. God grant that the Church may find in the leader of the Mission to the Pacific, another Rupert—another Boniface.

Brethren, our sympathies cannot but follow this colony of laborers for Christ, we cannot, henceforth, think of these far off regions, without thinking of them. May our prayers for their safety and success, may our offerings for their work match, in fervor and liberality, the features of the enterprise to which they have consecrated their names and their fortunes.

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#### AN APPEAL FROM SALT LAKE CITY.

DEAR CHRISTIAN BRETHREN:—Out of a strange place we make our appeal to you. A strange community we are living among. A strange social atmosphere environs us. strange doctrines—gostic, materialistic, anthropomorphic, polygamic—are being taught Sunday after Sunday here. Thousands of children are growing up in this Territory who have never heard of any other religion than the Mormon; who know absolutely nothing of any other social system than Polygamy.

The Christian Church has sent us here to do missionary work. The work is needed, and we have commenced it. On the first Sunday in May the regular services of the Church were first celebrated here, and they have been uninterruptedly continued. Already eighteen persons have been baptized; eleven confirmed; and there are twenty-one communicants.

On the first of July a day-school was opened, and yesterday the second term of this school began. In this day-school we are teaching and training fifty scholars. In our Sunday-school are more than one hundred scholars.

With God's help and blessing, we mean to go right on with just such work as we are doing. If this land is to be saved, through the Holy Spirit, to civilization and Christianity, *the children* must be taught and trained in civilized Christian ways. Remember, that, without such teaching and training, the children will, of course, accept Mormonism and Polygamy, in which they have been born and bred, to which they have become naturalized, than which they know absolutely nothing else for a religion or for a scheme of social life.

But while we pray to God for His help and blessing on us and our work, and while we stay here at our post, humbly resolute to try to do our duty, we must look to you, and ask you for your help and prayers. Large help, earnest prayers, we need from you.

Suffer us to mention first that we cannot command much help from the people here. Of course the Mormons will not help us. A large part of the "Gentiles," if you will pardon the singular expression, are Jews. These will do very little for us. The rest of the Gentiles are willingly and liberally contributing now to the support of our services; and, to further whatever we undertake, they will do what they can. We beg to

assure you that we will not suffer the East to be asked for money, in any case, where the people who ought to give here, will do nothing for themselves.

Brethren, such is the statement of our case. We are sent here to do a work. We are the only Christian ministers in this Territory. We have begun the work. With God's guidance, and help, and blessing, we mean to stay here and try to do the work for Him. The *great* feature of the work is the teaching and training of the children. Now for our needs. We need, *first*, some land; a lot for our own, to build upon. We need, *second*, to have a school-house built on that lot. We pay now a rent of six hundred and sixty dollars per annum for our present inadequate, incommodious school-rooms. On the same lot we want to build a house, a rectory, or, if you please, the house for the Associate Mission. The present hired rectory costs six hundred per annum for rent.

We make no appeal now for a church. We are willing, as yet, to worship in the "Hall," which we have fitted up in churchly manner. We have inquired about the land. We have examined lots. A suitable one is offered us. We have thoughtfully made our estimates. We have taken counsel of others, wiser than ourselves, and we humbly, earnestly tell you how much we want. We want of you \$15,000 for it. For it, God willing, we will buy an acre and a quarter of land in the midst of the city, and on this lot we will build the school-house and the mission-house spoken of. We add, that time to us is of great importance. We beg that the money may be placed in our hands this winter, in order that, in the coming spring, we may get to work upon our building.

If we are to stay here—if, through the Holy Ghost, we are to do permanent work here for God and the Church—ay! for civilization and the government—then must we have land, and a school-house, and a mission-house, and the established elements of strong, centralized, associate work.

We simply tell you of our needs. We earnestly pray God the Holy Spirit, to put it into your hearts to help us. If you could appreciate the strangeness of our position here, and of the circumstances of our present experience, and the weakness (to all human view,) of our influence upon the mighty error enwrapping us, you would help us; the *women* of the East would help us; *all* Christians would willingly help us to get our footing, to established ourselves on land of our own, that, by and by, with God's blessing, it may be that our influence against error will not be so weak and puny as now it seems.

The Bishop cannot come East to appeal to you personally. He feels too strongly that it is his duty to stay now where he is. It is his earnest hope, therefore, that this appeal may reach the hearts of his brethren in the East; that they may be led through the Holy Spirit to give liberally and promptly this sum needed. And with all your gifts, great or small, dear brethren, we beg you to offer up your prayers for us, that the good Lord will guide us, and strengthen us, and bless us in our work for Him, through His Spirit and in His Church, for the loving Saviour's sake.

Donations, in answer to this appeal, should be marked, "For the building fund, Salt Lake City Associate Mission," and may be addressed to either one of the undersigned, at Salt Lake City, Utah, or to the Rev. Dr. Twing, 17 Bible House, New York City. On the first of December, and after that, monthly, the Bishop will make a public statement, in the Church papers, of the financial condition of the building fund.

DAN'L S. TUTTLE, Bishop.  
GEO. W. FOOTE, Presbyterian.  
THOS. W. HASKINS, Deacon.

## PRAYER-BOOKS FOR MISSION WORK.

IN all the dioceses and missionary jurisdictions of our country, the cry of souls, yet strangers to Christ, is entering more and more painfully into the ear of the Church, as the heart of the Church, in her Bishops, Presbyters, Deacons and Lay-Members, has become more tenderly alive to the fact that *for all these Christ died*, and that *He holds her accountable if the Gospel be not preached to them*. The increasing efforts throughout the Church to meet this obligation, are bringing constant and pressing applications for Prayer-books to "*The New York Bible and Common Prayer-book Society*." And the applications would be more numerous, and for a larger supply, if it could be understood that the Society had the ability to grant all that are needed for the *Missionary* enterprise of the Church. By a recent arrangement the Society is wholly exempted from payment of store-rent, clerk-hire, and from all risks of a business nature. Except for new sets of plates whenever they shall be needed, and the salaries of the Agent and Special Agent, all the receipts of the Society will be applied to the *gratuitous distribution of Bibles and Prayer-books*. The first of its series of copyright prayer-books, paged uniformly with the Standard quarto edition, is now ready. This book is convenient in size, pre-eminently clear and readable in type, even to the *Psalms and Hymns*, and contains the directory "*To find the places in the Church service*," and therefore is well suited for use in public worship and for distribution.

The Missionaries of the Church would be greatly cheered, and its mission work surprisingly stimulated, and the working ability of the Church most economized, if our Bishops and other clergy, in all the dioceses, were supplied with as many copies of this Prayer-book as they could judiciously use *in their mission work*.

*The Society desires to place this year (October 1867 to October 1868) one hundred thousand copies of this Prayer-book thus at the call of the City, Diocesan, and General Missionaries of the Church.*

Twenty-five thousand dollars will cover the cost of that number of copies.

For so good and suitable a book, twenty-five cents per copy is a very moderate cost.

Liberal and large donations for this object are invited.

REV. MERRITT H. WELLMAN,

*Special Agent, Nos. 5 and 13 Cooper Union, 4th Avenue, N. Y.*

October, 1867.

A Donation of \$1,000 would supply 4,000 copies.

"	500	"	2,000	"
"	250	"	1,000	"
"	100	"	400	"
"	50	"	200	"
"	25	"	100	"

*Donations of smaller sums are also solicited.*

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## EDITORIAL.

### OUR PRESENT NUMBER.

It is hardly a supposable case that any of the readers of the *SPIRIT OF MISSION* have, as the year has progressed, for a single moment entertained the thought that they were receiving, either in the quantity or quality of the reading matter presented to them, less than they had a right to expect, considering the amount of money paid, or *promised* to be paid, for it. If, however, such a thought has disturbed any sharp

calculating mind, as past numbers of our magazine have been perused, we trust and believe that, as far as the question of quantity is concerned, the present number will satisfy all just or unjust expectations, even when the product of the entire year is taken into the estimate. And if the Reports of our Missionary Bishops, to say nothing of other matter now present, should fail to settle satisfactorily with any the question of quality, we shall claim the privilege of thinking that they possess but slender capacity for being pleased, even when they are well treated. Of matter such as has appeared in our pages for eleven months of the year, considerably less than usual, will be found in our present number. This lack, however, we believe our readers will consider as much more than supplied in the Appendix, which contains the entire proceedings of the Board of Missions.

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#### THE WORKING SPIRIT.

Our present number is so filled with accounts of the meeting of the Board of Missions, that it may seem almost superfluous to devote any portion of our Editorial columns to the same subject; yet we wish to say a few words in relation to the general tone of that meeting. Never, in any former year, has the working spirit made itself so strongly felt as at this time. All hearts seemed awake to the great claims pressing upon us, and ready to work to the utmost limits of their power. This is the spirit that the Church wants. A more general diffusion of this feeling, which would certainly show itself in action, in all that is needed to put her in the commanding position which she ought to hold, and which, by the grace of God, she *will* hold in our midst.

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#### THE APPEAL FROM BISHOP TUTTLE'S MISSION.

We would call especial attention to the appeal from Bishop Tuttle's Associate Mission at Salt Lake City, which we present to our readers this month. They ask you, brethren, to help them in working against the wildest form of error and barbarism that stands boldly forth and demands toleration in our enlightened age and land. The appeal is one to which you should listen, not only for your Church's sake, but for the sake of your country and of your humanity. And we would plead most earnestly, in their behalf, with Christian women, for if ever a call to help and save the falling, came home to *their* hearts, this one must surely do so.

We wish to announce to all who are interested in Children's music, that the Christmas Carol which appears in the first number of *THE YOUNG CHRISTIAN SOLDIER*, is also printed on separate sheets, and may be had at the rate of a dollar and fifty cents for a hundred copies.

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## Department of the Young Soldiers of Christ.

DEAR CHILDREN: We have letters for you from your Missionaries, but we have no space for them this month in *THE SPIRIT OF MISSIONS*. You must wait for them until you receive the January number, in which another chapter of "The Story of a Stamp" will also appear.

## OUR PROMISE REDEEMED.

Specimen numbers of the new Children's Paper, THE YOUNG CHRISTIAN SOLDIER, referred to in previous numbers of the SPIRIT OF MISSIONS, have made their appearance, and have been sent to every parish and missionary station in the United States and Territories, unless mistakes have been made in our mailing department. The Twenty-eight Thousand Young Soldiers of our Army are hereby appointed agents to assist us in procuring subscribers for this new Paper, if, after an examination of its first number, they can conscientiously engage in such service. We hope to have, and we mean to have, in six months from this date, November 11th, *one hundred thousand* subscribers.

In two months, this number will be secured, if all our Agents prove faithful to their trust.

Four or more copies to one address, twenty-five cents per annum, for each copy. Single copies fifty cents per annum. Specimen numbers, postage prepaid, forwarded to all persons who may signify to us their desire to receive them.

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 WORK DONE, AND WORK TO BE DONE.

DEAR YOUNG SOLDIERS :—It is now, November 11th, two months less than one year since your attention was specially drawn by us, to the service you might render, in sustaining and extending our own beloved Church in this our own beloved country. Ten months ago the call went out for *volunteers*, for five years' special service in this blessed work. That call has been nobly answered. Twenty-eight thousand children have been enrolled in our Army, and have sent us, in bounty money, nearly eight thousand dollars, to aid in supporting our hard working missionaries. This is an amount of good accomplished that is certainly worth naming. But this is not all. Some of you have been very active and successful in procuring subscribers for THE SPIRIT OF MISSIONS, and in this way, no doubt, have influenced many prayers and many offerings in aid of our work, which, otherwise, would not have been secured. Others have made some progress in learning the first lessons of self-denial in the service of our blessed Saviour, and will, we trust, go on in this course of education, till the first and last of these lessons shall be well learned. But, while it seems proper, in this general way, to refer to what, by God's help, you have been enabled to do for the promotion of His glory, in the brief period of ten months, we desire, at this time, more especially to call your attention to work yet to be done—work having the same high aim—which you have undertaken to do. You will remember that your enrollment was for *five years*, and that the bounty money is to be paid each year of the five. You understand the terms of the service upon which you have entered, and are, we doubt not, entirely satisfied with them.

You have your cards or certificates of enrollment, which have been issued from these headquarters. These were sent to you as tokens and reminders of the work upon which you had entered. We have before intimated that reminders of another sort would be sent to you at the beginning of your second year's service, or as soon as



the second year's bounty money should be received. By the first of January, 1868. we expect to have beautiful badges in readiness to send out to all the *veterans* of our Army, on the receipt of their second payment. We have the names of all the Young Soldiers on our books, and therefore it will only be necessary for them to forward with their money, the *numbers* on their cards, and a statement of their *rank*. The badges which we propose to send to *veterans*, or Soldiers entered upon their second year's service, will contain a likeness of the first Missionary Bishop of our Church, the venerable Bishop Kemper, of Wisconsin, who has entered upon the thirty-third year of his Episcopate, all of which has been passed on Missionary ground.

Dear Young Soldiers, we think that we cannot be mistaken in supposing that you will be very glad to receive such a token and reminder of your work. Our organization, as we have often told you, means work, missionary work, and what happier expedient could be desired for interesting your minds and hearts in it than presenting to you the name and likeness of him, who, as one of the chief Missionaries of our beloved Church, has served so long and so well? We have no *commands* to issue, but will conclude this article by saying: *please* make your arrangements to keep us very busy after January 1, 1868, in counting your bounty-money, and in filling your orders for the beautiful badges which will soon be ready for delivery. You will remember that the *annual* bounty of Privates in our Army is twenty-five cents; that of Captains and color-bearers, one dollar; and that of Members of the Guard of Honor, five dollars. Colonels pay fifty dollars for the five years, and Generals one hundred dollars. Young Soldiers, who have paid for more than one year as many have, on the receipt of their *numbers* and a statement of their *ranks*, will have badges forwarded to them. Postage on a single badge three cents. Four can be sent in one envelope for the same amount, and larger numbers at the same rate. Cards, or certificates of enrollment, will be sent to new recruits, as from the beginning of this Missionary organization.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from Oct. 1st Nov. 1st, 1867, inclusive:—

New Hampshire.

Concord—St. Paul's School.....	\$100 00	
Windsor—St. Stephen's.....	4 30	\$104 30

Vermont.

Windsor Falls—Emmanuel.....	43 23	
Windsorboro—St. Michael's.....	52 00	
Wilmington—Le Grand B. Cannon, Esq., for Pacific Coast Mission,	50 00	
Windsorburgh—Christ.....	8 14	
Windsor—Grace.....	17 63	171 00

Massachusetts.

Windsor—Advent, of which for Bishop Whipple, \$140.66, for Bishop Connors \$100.....	240 66	
Windsorham—St. Paul's of which for Bishop Randall, \$10, for Bishop Tuttle, \$10.....	20 00	
Windsorville—St. John's, for Pacific Coast Mission.....	21 64	
Windsor Bedford—Grace, for Minnesota...	19 00	301 30

Rhode Island.

Providence—St. John's, Morning S. S., quarterly payment of pledge for Bishop Loe of Iowa.....	125 00	
Two members of Grace Ch., Infant S. S.....	1 50	126 50

Connecticut.

Hartford—Christ.....	30 10	
Milford—St. Peter's.....	25 66	
New London—St. James', in memoriam, quart. paym. of pledge, toward support of Mis- sionary.....	200 00	
Newtown—Trinity.....	39 00	
Southport—Trinity.....	21 38	
Stamford—St. John's, a member.....	10 00	
Waterbury—St. John's, for Pacific Coast Mission.....	40 60	366 73

New York.

Brooklyn—Grace, for Pacific Coast Mis- sion, \$10, for Surplice and Stole, \$10.....	20 00	
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<i>Catskill</i> —St. Luke's.....	43	77	
<i>Charlton</i> —St. Paul's, A Communicant..	10	00	
<i>Delhi</i> —St. John's, for Rev. G. W. Foote.	19	00	
<i>Glencove</i> —St. Paul's.....	17	61	
<i>Mamaroneck</i> —St. Thomas', for Rev. E. P. Livermore.....	10	00	
<i>New Brighton</i> —Christ, Proceeds from sale of apples from a Mission. apple-tree, from three members of the 17th Regt. for their Missionary. Rev. W. P. Du Bose Winsboro S. C.....	8	50	
<i>Newburgh</i> —St. George's, for Nashotah, \$15. for Bp. Whipple \$25,	40	00	
<i>New York</i> —Holy Communion for Pacific Coast Mission.....	91	00	
Trinity, Maj. Gen. Butterfield.....	50	00	
Trinity Chapel, Mrs. Rob. E. Livingston, \$25, Jas. F. De Peyster, Esq., \$25, for Bp. Lay.....	50	00	
A Friend to Missions for Surplice and Stole.....	15	00	
"E." for Rev. E. P. Gray ..	75	00	
"S." for Rev. F. W. Damus, \$5, for Rev. J. Stoney \$5, for Rev. C. Dowe, \$5 .....	15	00	
Mites for Missions.....	10	00	
"Sigma" .....	25	00	
A Reader of the "Churchman," for Rev. M. Hoyt, Protestant Episc. Jewish Mission School, 50 cents; Savings of three little girls, 50 cents .....	1	00	
Lilian Hunt's Missionary Box, for S. S. in the far West.....	1	08	
<i>North Shore</i> —Trinity.....	50	00	556 96
<b>West. New York.</b>			
<i>Geneva</i> —A thank offering, for Bibles and Prayer-books.....	10	00	10 00
<b>New Jersey.</b>			
<i>Belleville</i> —Christ.....	99	01	
<i>Jersey City</i> —Grace, for Bp. Whipple.....	113	09	
<i>Metuchin</i> —St. Luke's.....	15	00	
<i>Morristown</i> —Redeemer.....	34	32	
Proceeds of Missionary Box, Ella Louisa Clarke,	2	68	
<i>New Brunswick</i> —Christ.....	48	68	
" " St. John's.....	19	00	
<i>Orange</i> —Grace, A Young Soldier.....	1	35	
" " for the Mission of St. John in the Wilderness.....	1	00	
<i>Plainfield</i> —Grace .....	14	00	
<i>South Orange</i> —Holy Communion.....	50	00	
<i>Woodbridge</i> —Trinity.....	14	00	412 04
<b>Pennsylvania.</b>			
<i>Holmesburgh</i> —Emmanuel, for Pacific Coast Mission, \$50; for Bp. Clarkson from E. D. F., \$10 .....	60	00	60 00
<b>Pittsburgh.</b>			
<i>Pittsburgh</i> —Trinity, for Bp. Clarkson...	20	00	20 00
<b>Delaware.</b>			
<i>Wilmington</i> —Ascension, Mrs. Dr. Porter, for Pacific Coast Mission.....	28	80	28 80
<b>Virginia.</b>			
<i>Oak Grove</i> .....	12	75	
<i>Staunton</i> —A Lady for Bp. Lay .....	5	00	17 75
<b>North Carolina.</b>			
<i>Rutherfordton</i> .....	1	50,	1 50
<b>South Carolina.</b>			
<i>Winnaborn</i> .....	21	00	21 00
<b>Kentucky.</b>			
<i>Maysville</i> —For Rev. S. D. Hinman.....	5	00	5 00
<b>Ohio.</b>			
<i>Oberlin</i> —Christ. A member.....	2	00	2 00
<b>Indiana.</b>			
<i>Bristol</i> .....	10	00	
<i>Vincennes</i> .....	5	40	
<i>Worthington</i> .....	2	50	17 90
<b>Illinois.</b>			
<i>Galena</i> —A Lady.....	5	00	
<i>Manhattan</i> —St. Paul's.....	3	00	
<i>Sidney</i> .....	1	50	
"A Friend".....	5	00	14 50
<b>Michigan.</b>			
<i>Ann Arbor</i> —St. Andrew's, five cent collection.....	3	50	
<i>Jonesville</i> —Grace.....	2	60	6 0
<b>Wisconsin.</b>			
<i>Oneida</i> —Indian Mission .....	7	00	
<i>Platteville</i> .....	7	00	14 0
<b>Minnesota.</b>			
<i>Basswood Grove</i> .....	3	40	
<i>Cannon Falls</i> .....	5	07	
<i>Farmington</i> .....	8	64	
<i>Mankato</i> —St. John.....	3	00	
<i>Point Douglass</i> .....	2	00	
<i>Rosemount</i> .....	3	60	25
<b>Iowa.</b>			
<i>Keokuk</i> —C. B. W. for Surplice and Stole.....	1	00	
<i>Mount Pleasant</i> —Calvary.....	5	00	6
<b>Dakota.</b>			
<i>Fankton</i> .....	3	25	3
<b>Miscellaneous.</b>			
Interest on Trust Funds.....	350	00	
F. L. B.....	15	00	
W. P. P., for the Domestic Missionary Appropriations of the Church.....	50	00	416
<b>Legacies.</b>			
Estate of Hon. Allen Agraunt, 8th. Dividend from Residuary Estate, per Eph. Cone, Esq.....	160	00	
Estate of Sarah Hutchins through Lewis H. Redner, Esq.....	6000	00	
Estate of Mary E. Wood.....	15	00	6175
<b>Young Soldiers.</b>			
Receipts for month ending Nov. 1, 1867,	71	84	
Total since January 1, 1867.....			\$787
Total.....			\$895

# ANNUAL APPEAL

OF THE

## DOMESTIC COMMITTEE.

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ADVENT, 1867.

TO THE BISHOPS, OTHER CLERGY, AND THE LAITY OF THE PROTESTANT  
EPISCOPAL CHURCH.

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FATHERS AND BRETHREN: The Domestic Committee, in presenting to you this Annual Appeal, desire to call your attention to the magnitude and importance of the work which you have entrusted to them, and, to their encouragements to prosecute it with enlarged liberality and zeal. This work is the evangelization of our own beloved country. Its vastness is overwhelming. Embraced in our field are thirty-six States and ten Territories, together forming an area of over three millions of square miles, which would make fifty-four States of the size of Illinois, sixty-four of that of New York, three-hundred and seventy-two of that of New Jersey, three-hundred and eighty-four of that of Massachusetts, and six-hundred and forty-two of that of Connecticut.

The population of this country in 1866—when the last national census was taken—was about thirty-one and a half millions, or a little over ten persons to a square mile. As thickly settled as Illinois, it would contain a population of ninety-three millions, as New York, of two hundred and forty-five millions, as Massachusetts, of four hundred and seventy millions.

Our present population is probably from thirty-six to thirty-seven millions, and will be more than doubled in the next twenty-five years. An immense emigration is flowing yearly to our shores from almost every country on the globe. These emigrants are of every political and religious sentiment. To become good citizens they must be brought into harmony with the genius of our civil and social institutions. The basis of these institutions is Christianity. No other bond can hold us together and secure the perpetuity, the true growth, the healthy prosperity of our Republic. This is the lesson of history. It is the teaching of God's Word. The Church of God is the hope and security of nations. Every patriot, therefore, is profoundly interested in the work of Home Missions. For the true development of the stupendous resources and capabilities of

this nation, for the proper restraint and control of the mighty forces of mind and matter which are here in constant agitation and strife, and which must continue with ever-increasing power to stir and sway its teeming population, and for the moulding of the diverse peoples, who here seek their homes, and share in our rights, privileges and responsibilities, into homogeneity, congruity and fraternity, there must be the universal diffusion through all its communities of the Gospel of Christ, of the principles and rites of our holy Religion. Of the power of the Gospel, as a civilizer, our missions furnish abundant and eminent proofs. It transcends that of legislation, of science, of philosophy, of all merely human instrumentalities.

*"Righteousness exalteth a nation."* *"Happy is that people whose God is the Lord."*

As Christians, however, we have a much deeper interest in this work. It is not only a work of civilization, it is also one of salvation. These millions of souls must have the Gospel of our blessed Lord preached to them, and be brought under the saving power of His grace. They are in peril of eternal death. Romanism, infidelity and heresy are deluding vast multitudes of them. Nothing can rescue and save them but the pure Gospel of the Son of God. To the Church of Christ is committed the solemn and responsible charge of bearing to them this Gospel, and of gathering them into His fold. It is not an unjust assumption to affirm that our own beloved Church, by her preserved unity and catholicity, her unchanging order, her well-poised conservatism, her unswerving devotion to her single mission of preaching the Gospel and training souls for God's service and kingdom, is preëminently fitted to do this work.

And the way is opened, in God's Providence, we believe, for her to do it. From all parts of the country comes the grateful news that the Church is wanted. Men and communities, are asking for the Church and her ministrations. Her task is no longer a defensive one. It is an aggressive work to which she is now summoned. There is scarcely a community, in all this land, in which, if we had the clergyman and the means for his support, her ministrations would not be welcomed.

Two years ago we had two Missionary Bishops, and less than one hundred other missionaries, in the service of the Domestic Committee. We have now four Missionary Bishops, with one vacancy, and two hundred and thirteen other missionaries. This shows a large increase in our missionary force. But what are these, when we look at the magnitude of the field we are called upon to occupy, and consider the opportunities which God is everywhere opening to us for the extension of His Church? If we had five hundred additional laborers, and the means of sending them forth to, and sustaining them in, their work, we could not meet the necessities of the case.

These are our great wants—men and means. They are imperative. *"A great door and effectual, is opened unto us, and there are many adversaries."*

With our opportunities, there is laid upon us the weightiest responsibility. We cannot withhold from this work our sympathies and energies without incurring the greatest guilt and the displeasure of our adorable Lord. Shall such guilt attach to us? We believe not.

The signs of the times are auspicious. A great missionary awakening is in progress among us. As evidences of this, these facts are significant. During the fiscal year, which closed the 1st day of October last, the receipts of the Committee were more than thirty-one thousand dollars in excess of those of any preceding year, amounting in the aggregate to nearly one hundred and ten thousand dollars.

The SPIRIT OF MISSIONS, recently pronounced by competent authority the best Missionary periodical published in the English language, has increased its circulation since the 1st day of January, 1866, from one thousand, nine hundred paying subscribers to nearly eight thousand. The average number of subscribers for each week-day, since the 1st of January last is seventeen. The edition for October was eleven thousand copies.

Since the first day of January, 1867, nearly twenty-eight thousand of the children of the Church have been enrolled in the Domestic Missionary Army of the Young Soldiers of Christ. They have paid into our treasury the sum of nearly eight thousand dollars, and are paying the stipends, three hundred dollars each, of twenty-two missionaries.

These evidences of a new missionary life in the Church are truly cheering, and we earnestly hope are only the foreshadowings of a still deeper interest in our missionary work, and of a fuller consecration to it of ourselves and our treasures.

It only needs this consecration to carry it forward to the full extent of our opportunities. We have all the ability required for its vigorous and successful prosecution. The same liberality and energy with which we carry on our secular enterprises would fill our land with the Church and her Institutions of Learning and Charity, and shed over it the benign influences of the Gospel which would be for the salvation of this people.

And why should we not, as Christian men and women, evince the same sagacity, activity and zeal in the cause of our Lord, as men of the world exhibit in their plans and pursuits?

Not until this measure of devotion is reached can we meet the spiritual demands of the age and the country.

The Domestic Committee are your servants. To them you have intrusted the mighty charge of surveying the field, of planning its cultivation, and of securing the laborers and the means of their support. From this responsibility they do not ask any exemption, nor from their share of the duty and the privilege of sustaining and extending the missionary work of the Church. But they do ask for the fullest sympathy, the freest liberality, and the most earnest prayers of all the members of the Church, in carrying on the work assigned to them. With faith in God and in His people, they have endeavored to fulfil their trust with enlightened zeal and fidelity. A sense of the magnitude of this trust has frequently oppressed their hearts. "*The fields are white already to the harvest,*" but "*the laborers are few.*" Those who have gone forth to the reaping have returned richly laden with sheaves for the Master's garner. The

facts which have come to us from our Missionary Bishops and others, afford the most conclusive proofs that our missionaries have toiled most faithfully and successfully, and, many times, under a pressure of want and suffering, which, but for their love of Christ and His Church, would have been well nigh disheartening, and would have led them to abandon their fields of labor. In patience and in hope, sustained by the promise and grace of God, they have resolutely pursued their work, and God has rewarded their fidelity and zeal. They have rejoiced over souls won to Christ, and in the extension and growth of His Church. At no former period have the labors of our missionaries been so remunerative and promising. They are worthy of the most generous confidence and support.

The Domestic Committee desire to meet the responsibilities of the hour. They cannot stand still. They must go forward. They must sustain the godly and earnest men who are doing the hard work of the Church. They must devise liberal things, and in some good degree furnish the men and the means for the enlarged work, in God's Providence, devolved upon them.

For the needs of the present year, they ask for the sum of TWO HUNDRED THOUSAND DOLLARS. This amount is large when compared with the contributions of any previous year, but very small when considered in connection with the greatness and sacredness of the interests for which it is asked, or in connection with the ability of those from whom it is asked. The offerings of those who have comparatively little, and, as a rule, cheerfully give of that little, with sums that would not be missed from the treasures of our rich Christian men and women, would make a vastly larger amount.

Shall not the Committee have what they ask? Dare we, as Christian men and women, fail to recognize and follow the leadings of God's Providence? Dare we, as members of the Church of Christ, withhold from the millions of this land the priceless blessings of his Gospel, which alone can prevent their social ruin and bring them salvation?

Most assuredly not. We must prove ourselves equal to the test applied to us by our Saviour and Judge. We must show by our *Missionary life* that we are the Apostolic Church of Christ. We must give to our imperilled country the institutions and blessing of a true Christian civilization, and bear to its perishing millions the message of life and salvation in our crucified and risen Redeemer. We must devote to this holy work our children, our wealth, our social power, all our available means and influences. We shall then only have done our duty, and must confess that we are unprofitable servants. "*The harvest truly is great, but the laborers are few; pray ye, therefore, the Lord of the harvest, that He would send forth laborers into His harvest.*"

"*Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward, in the day of necessity.*"

By order of the Domestic Committee.

A. T. TWING,

*Secretary and General Agent.*

N. F. PALMER, Esq., *Treasurer,*

29 Wall Street, New York.

# FOREIGN MISSIONS

OF

## The Protestant Episcopal Church.

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DECEMBER, 1867.

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### EDITORIAL.

#### *THE ANNUAL MEETING OF THE BOARD OF MISSIONS.*

IN accordance with the resolution of the Board of Missions, we publish the entire proceedings of the annual meeting, as an Appendix to the SPIRIT OF MISSIONS. This will account for the small amount of Editorial and other matter, as we are obliged to occupy as little space as possible in order to admit of this large Appendix. We submit to the inconvenience and expense of this course, the more cheerfully because of the hope, that the perusal of these "proceedings" by the readers of the SPIRIT OF MISSIONS will greatly increase their interest in the missionary work.

This last meeting of the Board was not as largely attended as could have been desired, although special pains were taken to secure a full attendance. Yet in the extent and thoroughness of the business accomplished, few annual meetings have perhaps ever exceeded it. The debates were sprightly, earnest, and to the point. As the whole proceedings are published, it will not be necessary for us to give a resume of them here.

It will be seen that the foreign work occupied a full share of the attention of the Board.

We would refer our readers particularly to the Report of the Foreign Committee, and the Report of the Special Committee to whom this Report was referred. These Reports as well as those from China, and the Missionary Bishop to Africa are full of interest.

One point we wish especially to impress upon the minds of all, viz. that the Board by unanimous resolution named ONE HUNDRED AND TWENTY THOUSAND DOLLARS as the sum which should be raised for the foreign work during this next year, and that they pledged themselves to do all in their power to accomplish this purpose. We trust that this resolution will be fully carried out. Every cent of this sum will be needed in order to carry on that work which is pressing upon us on every hand. Of this we shall speak more particularly, however, hereafter.

The annual sermon on Wednesday evening by the Rev. Dr. Rylance of Chicago, was most eloquent and able, original in its style and abounding in stirring and pointed appeals.

It was characterized by a liberal and charitable spirit, and was a noble and powerful discourse, and made a deep impression. We wish it might have been listened to by a much larger audience.

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#### THE MISSIONARY MEETING.

ONE of the most interesting features of the annual meeting of the Board was the Missionary meeting on Thursday evening.

The reports of the Special Committees were read and followed by addresses. The Rev. Mr. Auer was introduced after the reading of the Report of the Special Committee on the Report of the Foreign Committee. It was his farewell-address in this country as he was to sail on the following Saturday, for his far-distant field of Missionary labor. He seemed fully to realize this, and poured out his whole soul in earnest appeal for Africa. It was one of the most stirring and powerful missionary addresses we have ever heard.

He spoke of his charge of the Mission House in Philadelphia during the past two years, of its thorough organization and establishment, and of its encouraging prospect for usefulness in helping to supply the great lack of foreign laborers. Among the students in the House were the representatives of several different nations, including the Indian tribes of the West. These latter were among the most promising in the studies and general character. He commended the Mission House most warmly to the friends of Foreign Missions.

But he was going now to establish another Mission House in Africa, where it was greatly needed. He hoped the Foreign Committee would be cordially sustained in this noble purpose. He gave numerous instances drawn from his own experience, illustrating the great importance of such an institution.

The close of his address was most thrilling, and made a profound impression; and we trust that his burning words may be long remembered, and that many prayers will follow him to his great and arduous mission.

He sailed on Saturday, the 19th of October. We have commended all the Missionaries that have recently sailed, one by one to the prayers of the Church. We commend also this noble brother to the earnest prayers of all, who love the cause which he so zealously devotes himself. And with these prayers, we trust, there will also be action, cordial and liberal action, that he may be fully sustained in the work he has undertaken. The Foreign Committee can sustain him in his work, only as they are sustained by those who have the success of that work at heart.

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#### HAS THE FIVE CENT SYSTEM FAILED?

It is said by some that the five cent gatherer's system is a failure. Is this true? Let us look at it. Some who commenced it, failed to keep it up; others who commenced



it have kept it up and are working it to this day with good success. Forty-seven parishes are still working this system. From these forty-seven parishes we received the past year \$3,645.42. Whatever may be said of others, in reference to failure, it cannot be said of these forty-seven. Christianity itself has failed in some places, but only because it was not lived up to. It was not the fault of the system.

These forty-seven parishes are among the largest contributors to Foreign Missions although not generally among the largest parishes; and furthermore, the contributions from these parishes are very much larger than they were before they began to work this system. What kind of failure is that? No, the five cent system has not failed in the parishes in which it is faithfully and perseveringly worked. Let us apply a little arithmetic.

If forty-seven parishes that work the five cent system contribute \$3,654 in one year, how much would two thousand parishes contribute? Answer: \$154,000!

To keep up this system successfully, it is necessary that there should be one person, either a man or woman, who has interest and perseverance and faith enough to lead the rest, to act as Receiver, and to take pains to interest the gatherers by laying before them missionary information at the gatherer's meetings, and to keep up especially among them a spirit of prayer.

We hope that none of these brave forty-seven parishes that have gone on so nobly thus far, will fall off during the coming year, but that many more may be added to the list.

If, however, there are any that feel that they must have a change, we would recommend to them to adopt the system of missionary boxes. Put a missionary box into every family in the parish that will receive one, and the system will work itself.

In such case, however, it is better to have a general overseer or treasurer, who shall keep a monthly or quarterly account of each box, without the name in the record, but only the number of the box. But any system will fail unless it is worked. The most perfect machinery is of no avail without a motive power.

The motive power in these missionary appliances is, the love of Christ, and the consequent desire to make him known to all men.

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*LETTER FROM THE REV. ROBERT NELSON.*

Our present number contains a letter from the Rev. Mr. Nelson, in which he gives a detailed account of the changes which have taken place, during the last seven or eight years, at Shanghai, the character of the population by which our mission is surrounded, the number and character of the services which are held, the schools sustained, &c. It was written with the design of giving some definite conception of the field in which our missionaries at Shanghai have to work, and the need of laborers to do the work.

REPORT OF THE REV. G. W. GIBSON.

THE Rev. Mr. Gibson, of Monrovia, Liberia, reports that within the last two months he has admitted six persons to the Lord's Supper, "they having given satisfactory evidence of repentance for sin, and humble faith in the Lord Jesus Christ." Besides his labors among the Liberians and the Kroo-men, Mr. Gibson is endeavoring to acquire some knowledge of the Arabic language, hoping thereby to secure some influence among the Mandingo traders, who come from the interior to the coast in such great numbers.

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INDEBTEDNESS TO MISSIONARIES FOR THE RECENT DISCOVERIES  
IN AFRICA.

OUR August number contained an article on the splendid geographical discoveries of Captain Speke, and Mr. (now Sir Samuel) Baker, in Africa. At the time we wrote the article, we were not aware to what extent we are indebted to missionaries for the knowledge we now have concerning the sources of the Nile. Remarking upon this subject, the *Church Missionary Gleaner*, for August, says:

"It is very singular how the discovery was made. The Church Missionary Society sent out some Missionaries to East Africa, a new and untried field of labor. The spot selected was on the mainland, opposite the Island of Mombas. Here they fixed their head-quarters, and, in order to acquaint themselves with the native tribes, and the prospects of usefulness which lay before them, they took journeys into the interior. On one of these explorations they discovered a snow mountain, the Kilimanjaro. We published an account of this in one of the Society's periodicals, *The Intelligencer*; but the scientific men of England refused to believe the statement, and turned it into ridicule. The missionaries, however, not only persisted in their testimony, but, after a time, added to it the discovery of a second snow mountain, the Kenia. Much discussion arose as to the existence of these mountains. However, after a time, other persons having seen them besides the missionaries, and their statements being thus confirmed, people could no longer be incredulous.

But our missionaries had something further to communicate. They informed us that the natives reported the existence of a great inland sea, and they sent home maps framed, after the reports which they had received. At length the Royal Geographical Society determined to send out an expedition for the exploration of the new country, and accordingly two great lakes were discovered, the Tanganyika, and a much larger one, north-west of the Tanganyika, which was called by Captain Speke the Victoria Nyanza.

Mr. (now Sir Samuel) Baker, who had come up from Cairo to meet and relieve Captains Speke and Grant as they emerged from the savage countries through which they had to pass, set out in search of a new and larger lake of the existence of

which the natives spoke. After great difficulties and trials, they at length sighted the lake, in March 1864—"there like a sea of quicksilver lay, far beneath, the great expanse of water, a boundless sea horizon on the south and south-west, glittering in the noon-day sun; while on the west, at fifty or sixty miles distance, blue mountains rose from the bosom of the lake to a height of about seven thousand feet above its level."

They also saw the river flowing out of the northern extremity of the lake, and, as the first lake had been called Victoria Nyanza, so this was called Albert Nyanza."

If missionaries had not been sent to East Africa the sources of Egypt's majestic river might have been now, and for a long time to come, as great a mystery as they have ever been. As scientific men at first ridiculed the statements of the missionaries, they might now, at least not altogether, ignore the hand which they have had in the results which have been obtained.

#### IMPORTING IDOLATRY.

SOME of the early Jesuit missionaries to the aborigines of our own country, and the heathen of other lands, were men of indomitable courage and endurance, and flinched from no personal risk or sacrifice. The same is true of many of the disciples of Loyola in our own day, and of none perhaps is it more true than of those of them who have gone to the dreary regions of the northern parts of British America. In the country around the Great Bear Lake, which is far to the north-west of Hudson's Bay, and is covered with snow eight months out of the twelve, a number of these men are at work, and the *kind* of work in which they are engaged, is shown in the following extract from a letter, written by the Rev. W. C. Bompas, a missionary in those regions, of the English Church Missionary Society:

"The Indians here were quite free from idolatry. Their religion owned a good and an evil spirit, together with the immorality of the soul, and retribution after death for good or evil done in this life. How is it now? A bishop, seven or eight priests, several brothers, and perhaps sisters, too, are industriously teaching these five thousand credulous Indians (the whole estimated population of the district) the established principles of idolatry and superstition. The whole of this company of priests are sworn to uphold the glories of the Virgin, and especially the doctrine of her immaculate conception, as promulgated by the present Pope.

Every Indian, therefore, on seeing the priest, receives from him, first, a brass medal, to wear round his neck, with the letter M. on one side, and an image of the Virgin on the other; secondly, a rosary, with, alternately, ten small beads, for as many Ave-Marias, and one large one for a Pater-Noster; thirdly, he gets a large gaudy-colored picture of the Virgin, surrounded by prayers to her; and, fourthly, when baptized, he receives a small crucifix. All these idols he is industriously

taught to honor and worship, and is forced also to kneel down in the priest's presence, and worship the cross or the Virgin's image. When, besides this, he has been taught that if he visits the Protestant Missionaries he will at once die, and go to the big fire, the poor credulous Indian's religious education is then at last complete.

Do the noble ladies of our land, when they wrap round them their highly-prized fur, consider that they cannot choose, but be indebted for this luxurious boon to the half-naked savage, roaming the woods, houseless and homeless, in a temperature nearly one hundred degrees below the freezing point, wrapt in his single blanket, and kindling in the deep snow his solitary fire, owing his preservation and food (not daily food perhaps) to the one great Father, who regardeth not the rich more than the poor, for they are all the work of His hands?

Oh pray for the souls of these poor Indians, that they may become our brethren in Christ, that so their pitiless state on earth may be forgotten in the joys of the one common heaven above."

## MISSIONARY CORRESPONDENCE.

### AFRICA.

REPORT OF THE REV. G. W. GIBSON.

LIBERIA, MONROVIA, }  
August 15, 1867. }

SINCE my last report I have continued my labors of preaching, visiting, and teaching among Liberians and natives in this parish.

My stated duties on the Sabbath are as follows: morning service in the native chapel at Kroo-town, commencing at nine o'clock, and closing at ten o'clock. Forenoon service in Trinity Church at half-past ten o'clock, afternoon service at half-past three p. m. and a lecture in the evening at seven o'clock.

The services among the Kroo-men are attended with increasing interest and I have good reason to hope that some good impressions have already been made upon the hearts of several. As most of them speak and understand a little English, I am training them to join in the general confession, the Lord's Prayer, and the Creed. This many of them do with much earnestness.

They requested me a few days ago to open a day school for them, as there are many really anxious to learn to

read and write. This request I have not been able to grant for want of means to sustain one. The plastering of Trinity Church is more than two-thirds finished. We have collected altogether three hundred and thirty-five dollars and expended that amount in this work, which has advanced it thus far.

Within the last two months it has been my privilege to admit six persons to the Lord's Supper, they having given satisfactory evidence of repentance for sin, and humble faith in the Lord Jesus Christ, two of whom are males and four females. Adult baptism one, marriage one, funerals also three. We have recently received a supply of Library books, spelling-books, primers, and music for the Sabbath-school, for which we thank the donors very much, and beg hereby to acknowledge.

The "Parish Visitor," "Carrier Dove" and "Child's Paper," are eagerly received and read by the Teachers and pupils of the Sabbath-school. This agreeable and pleasant manner of imparting instruction to very young readers, is destined I believe to effect great good in this country.

Many thanks are due to the kind friends who send them to us. I always hail them as welcome visitors to my parish.

I have engaged a teacher for the parish school, which, for several months has been taught chiefly by myself.

I am endeavoring by taking a little time from my other duties, with the kind aid of my friend Professor Blyden, to acquire some knowledge of the Arabic language, hoping thereby to be able to secure some influence among the Mandingo tribes that come down from the country in such vast numbers. Can you aid me by obtaining and sending me a good Arabic Dictionary? I cannot hear of one that I can procure in this place.

**CHINA.**

LETTER OF THE REV. ROBERT NELSON.

SHANGHAI, CHINA, }  
 Aug. 15, 1867. }

As to our field of work here among the Chinese, you know, there are two special points at Shanghai to which attention is mostly directed, the Church in the city, under the pastoral charge of the Rev. Mr. Wong Kong-Chai, ordained Deacon, you know some sixteen years ago, (the first case of ordination of a Chinaman, by a Protestant Bishop,) and admitted to Priest's orders, not long before Bishop Boone's death. There are a couple of day-schools at the Church one of which (a girls' school) is taught by a young woman, who, when a child, during the occupation of the city by the rebels, was smuggled out, in a sedan chair, by Mr. Points and myself, to save her from the ruffians. This school is now the special charge of Miss Fay.

Some of the old blind people who were there years ago, are still under Chai's care, and occasionally vex his righteous soul most grievously by their exactions. They consider themselves as having a traditional right to certain allowances,

granted them in former administrations, and which he has no right to meddle with, except to increase. Theirs it is, and he must produce it, from some source, or submit to such a kind and amount of abuse, as nothing I have ever encountered but a Chinese woman's tongue can pour out. If you should repeat this to any Christian women, and they think it unfair to put this on the women of China, tell them to write and ask Rev. Mr. Wong, and that they have the antidote for this "deadly poison" of the unfortunate Chinese women, which they might bring and apply, if they could only realize the need. In that Church in the city, built mainly with a fund contributed for the purpose by the late Mr. Wm. Appleton, Boston, and by the efforts, and and under the daily care of Rev. Mr. Syle, the Gospel has been sounding now these many years. Chai, I have said, is in regular charge. Mr. Thomson attends also at certain times, and since my return, I take an occasional part also.

MISSION CHAPEL AND PREMISES.

The other principal point of this field is the Mission Chapel and premises. This Chapel here goes by various names, "The American Mission," "The Hong Que Church," "The Church of our Saviour," "The Church of St. Saviour's." "Hong Que," is a corruption of the Chinese name of what was once a Chinese village near by, but which has been absorbed by the foreign population, which is or was settled hereabouts. I say, was,—for you must bear in mind that Shanghai was three or four years since, and for only a very few years' continuance, a place of vastly more wealth, population, and importance than it now is.

It was during that period when Shanghai was so different from what it is, (when many houses go begging, almost, for rent) that our "Girls' school" building was leased out for five years, at the handsome sum,

which helped to keep the Mission's head above water here, and that our old "Boys' School" after it was sold out of the Mission, was leased for a much longer time, and a much larger sum than the "Girls' School"—for as much rent per annum, I think, as this building originally cost (£1100 per annum, I believe, is the figure of the lease). The changes of that day embraced not only ground and buildings, but nearly all the population. A chief thoroughfare of the natives, who get employment in some way connected with the foreign community—passes immediately in front of the Chapel door, and makes it very convenient, as they return leisurely to their homes in the afternoon, to get some of them to turn in and hear the Gospel. Formerly there was no such material for congregations passing this way. Indeed, the chapel was built to hold our services for the "Boys' school" and the "Girls' school," (both of which, I am sorry to say, like many other things, belonged to Shanghai, as it was,) for the day schools we had near by, and for the servants and families in the Mission. These made a congregation which pretty much filled the building.

#### THE SERVICES IN THE CHAPEL.

Of this point, Mr. Thomson has the pastoral charge, and every Sunday morning has the full service as we have it translated, the congregation consisting of such families, and communicants, and servants, as may be connected with the Mission, and any others who may come in. This is somewhat akin to a regular congregation, many of whom regularly respond, and otherwise conform to the Church usage. There is another Chinese service, Sunday afternoon, when the congregation is more irregular, and every other afternoon but Saturday. These services we divide among us, the assistants taking part in addressing the people who come in. Besides, there are two day schools on the Bishop's premises, supervised by Mr. Thomson, and others outside under other

charge, making eight connected in some way with the Mission. Miss Fay has the care of two in the city.

#### PRAYER MEETING AND MISSIONARY MEETING.

Then there is once a week a meeting for prayer, and reading, and expounding the Scriptures, attended by the various families near by who are Christian. In the conduct of this meeting too, the assistants take their part. The families who attend this meeting generally, are Chai's and his brothers, Kiung's, Hoong-Nioke's, Ting's, and several other men and women. Once a month there is a Missionary meeting of the various members of the Church, who are, or have been, through the schools, or are otherwise associated with the Mission. I believe this was originated by Bishop Williams, when here, on his way to the United States, with a view to benefiting the former members of the schools, and keeping up some *esprit du corps* among them, and keeping an influence over them. They contribute something also, which is applied to the support of two day schools, and are thus accomplishing something for their countrymen.

#### INSTRUCTING THE NATIVE ASSISTANTS.

Again, Mr. Thomson, with Kiung's aid has a class once a week, principally of the assistants, who read regularly some instructive practical book, such as can be gotten, for the enlargement generally of their ideas. He also regularly instructs Hoong-Nioke more systematically and thoroughly.

Three days in the week, Kiung spends some time with me in the prosecution of his Theological course. He certainly is very diligent, accurate and thorough in making himself acquainted with his text-book, and I hope is improving indeed. He is desirous of being ordained when the Bishop arrives.

#### THE CHANGES IN THE POPULATION.

Among the changes in population around our Mission in the past few

years, is a large influx of Cantonese, who occupy many of the buildings in this vicinity, which goes by the name "*Hong Que*." These Cantonese, (with a proportion of "*Ning Po*" men,) as merchants, or mechanics do a large amount of trade both with natives and foreigners, and it was exceedingly strange to me, on my return, to see these Chinese shops filled with almost every imaginable article of foreign manufacture; metallic, crockery, cotton, woolen, leather, tinned and bottled pickles, preserves, and all manner of stores; lamps, kerosine oil, matches, drinks, bacon, watches, clocks, and endless, &c. For these Cantonese, we find it hard to provide the Gospel, or to get them to hear it. None of us in the Mission, understanding their dialect, we have been doing what we could in getting some other persons, not connected with our Mission, to give these Cantonese religious instruction in our Chapel. For some months past we have once a week generally had the service of an English gentleman, who speaks the Cantonese dialect, or of a Canton man, a Christian, who has been living here some years. In addition to these Cantonese men, there is another swarming element around us here, on every hand, of Cantonese girls, both sinned against

and sinning, yet harder to reach with the Gospel.

PURE HEATHENISM NOT THE GREATEST ELEMENT OF THE EVIL.

To get a true idea of this field, you must take in connection with the above, that within four hundred yards or less, of where I am writing, there are from ten to fifteen drinking houses, (two are just opposite this house,) kept by foreigners, men and women, the resorts of sailors generally, when they come ashore. It would be difficult perhaps, to find a point more needing the influence of the Gospel than this very one, where pure heathenism cannot be counted the greatest element of the evil.

A poor fellow—a foreigner—who died of cholera a few days since, from a house just next us, had the same honors, in the way of burnings and prostrations, etc., paid him, by his Cantonese relict, just under our windows, as are usually paid the dead, by the native widows. But I must stop. I thought some such details as the above might give you more definite conceptions perhaps of the field we have to work in and the need of laborers to do the work. Of my foreign congregation, I must write you at another time.

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ATTRACTIVE BOOKS FOR CHRISTMAS AND NEW YEAR'S PRESENTS.

To Clergymen, Sunday-school Teachers, and Parents, who propose making presents of books to children and young persons at Christmas or New Years, we would recommend *The Missionary Picture Gallery* and *The Oriental Picture Gallery*, published by Hurd & Houghton and for sale at the Mission Rooms. They will be sent, postage free, on receipt of the price—seventy-five cents each.

*The Rev. John Cotton Smith, D.D., Rector of the Church of the Ascension in this City*, writes: "I have made use of large numbers of the Rev. Mr. Liggins' beautifully illustrated missionary books, and have found them exceedingly attractive to children. They seem to me to be peculiarly adapted to excite in the young a missionary spirit."

*The Rev. Dr. Littlejohn, Rector of the Church of the Holy Trinity, Brooklyn*, says: "I consider the *Oriental and Missionary Picture Galleries*, edited by the Rev. John

Liggins, to be a very great success. They have been compiled and arranged with singular skill and taste. I know of nothing so well calculated to diffuse missionary information among the young. They are eminently suitable for distribution at Sunday-school festivals and anniversaries. Children read them with avidity, and prize very highly the striking pictorial illustrations of the text."

*The Rev. George W. Wood, D.D., Secretary of the American Board, writes: "I beg to express to you the pleasure with which I have examined the Missionary and Oriental Picture Galleries. Both volumes are beautifully got up, and are admirably adapted to interest, not only the little ones, but older persons as well, in the subject of Christian missions." Address Orders to the*

Rev. S. D. DENISON, D.D.,  
19 Bible House, New York.

## ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from Oct. 1st to Nov. 1st, 1867.

<b>Vermont.</b>					
<i>Enosburgh</i> —Christ.....	\$8 14			\$20: five cent collection,	25 00
<i>Sheldon</i> —Grace.....	17 63	25 77		\$5.....	
<b>Rhode Island.</b>				<b>Delaware.</b>	
<i>Westerly</i> —Christ.....		40 25		<i>Christiana Hundred</i> —Christ, \$25; five cent collection, \$37.50; both for Miss. House, Philadelphia....	62 50
<b>Connecticut.</b>				<i>Smyrna</i> —Peterson's Missionary Box....	50
<i>Litchfield</i> —St. Michael's S. S., for ed. of a Child in Africa, \$13; five cent collections, \$3.....	16 00			<i>Stanton</i> —St. James' .....	25 00 88 00
<i>New Canaan</i> —St. Mark's, for Bishop Payne.....	15 00			<b>Maryland.</b>	
<i>Southport</i> —Trinity.....	21 39	52 39		<i>Baltimore</i> —St. Peter's S. S. five cent collection.....	11 50
<b>New York.</b>				Judson M. Duckett.....	10 00 21 50'
<i>Bay Ridge</i> —Christ, five cent collection,	36 50			<b>Virginia.</b>	
<i>Brooklyn</i> —Lennie's Missionary Box....	1 53			<i>Alexandria</i> —Alexandria Sem'y scholarship in Training School, Africa, semi-annual, \$25; Do. China, \$37.50,	62 50
<i>Mamaroneck</i> —St. Thomas'.....	8 00			<i>Smithfield</i> —Robert's Missionary Box....	2 00 64 50'
<i>New Brighton</i> —From three members of the 17th Regt. Domestic Missionary Army, proceeds sale of apples from a Missionary tree, 1/2.....	8 50			<b>South Carolina.</b>	
<i>Newtown</i> —St. James'.....	36 96			<i>Black Oak</i> —Missionary of Society.....	19 70
<i>New York</i> —Anthon memorial five cent collections.....	3 00			Nazareth Missionary Society for Church in New Georgia, Africa.....	1 85 21 55
Abner Beers.....	100 00			<b>Ohio.</b>	
Mr. E. L. Ferry.....	8 00			<i>Gambier</i> —Harcourt Par. for Africa, \$75; China, \$27.50.....	102 50
Sigma.....	25 00			<i>Portsmouth</i> —All Saint's five cent collection.....	30 00
<i>Smithtown</i> —St. James'.....	14 00			<i>Zanesville</i> —St. James', five cents coll.,	40 50 173 00
<i>Stockport</i> —St. John Evangelists.....	14 75	256 74		<b>Illinois.</b>	
<b>Western New York.</b>				<i>Belvidere</i> —Cooper's Missionary Box....	2 00
<i>Rochester</i> —The Worcester Missionary Box.....		6 75		<i>Manhattan</i> —St. Paul's.....	10 00
<b>New Jersey.</b>				A Friend.....	5 00 17 00
<i>Allentown</i> —Christ for Africa.....	14 35			<b>Michigan.</b>	
<i>Burlington</i> —St. Mary's Hall five cent collection.....	35 50			<i>Ann Arbor</i> —St. Andrew's five cent collection .....	3 00
<i>Crosswicks</i> —Grace S. S. for Africa.....	21 69	71 54		<b>Wisconsin.</b>	
<b>Pennsylvania.</b>				<i>Milwaukee</i> —St. Paul's, a member for Athens, Greece.....	40 00
<i>Chellenham</i> —St. Paul's S. S. for African Scholarship.....	75 00			<b>Missouri.</b>	
<i>Lancaster</i> —St. James' five cent collection.....	13 50			<i>Hannibal</i> —Trinity.....	5 00
<i>Philadelphia</i> —Advent, five cent collection.....	20 00			<b>Legacies.</b>	
Atouement for Liberian Church, \$50; General, \$52.25.....	102 25			<i>Green Point</i> —Estate of Miss Wood.....	15 00
St. Matthew's, \$54; five cent collection, \$21.....	75 00			<i>Genesco</i> —Estate of Hon. A. Ayrault.....	160 00 175 00
<i>Pottstown</i> —Christ, \$20; a member, \$11,	31 00				
<i>Schuylkill Haven</i> —St. James' S. S., Dr. Newton's Class for Africa.....	8 38	325 13			
<b>Pittsburgh.</b>					
<i>Pittsburgh</i> —St. James' S. S., for Africa,				Total from Oct. 1st, 1867.....	\$1412 12



# FREEDMAN'S COMMISSION

OF

## The Protestant Episcopal Church.

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DECEMBER, 1867.

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### COMMUNICATION.

#### *ANNIVERSARY OF THE PENNSYLVANIA BRANCH OF THE FREEDMEN'S COMMISSION.*

The annual meeting of the above Commission was held at St. Luke's Protestant Episcopal Church.

The following report was read by Rev. Mr. Moore, Rector of the Church of the Crucifixion:

The Freedmen's Commission of the Protestant Episcopal Church, organized by the General Convention of 1865, believing that its efficiency would be materially increased by local auxiliaries in the several dioceses of the country, instituted the Pennsylvania branch one year ago.

A meeting to consider the propriety of forming such a branch was held in St. Luke's lecture room, on November 24th, 1866. A few earnest churchwomen who had been working for the freedmen through other associations, met there, and were addressed by the general agent of the Episcopal Commission, and consented to undertake the work; the agent agreeing that all money collected by the Pennsylvania Branch should be under the control of an Executive Board in Philadelphia, who were competent to select and direct their own teachers and schools, only reporting to and advising with the General Board of the Church Commission, to which they were responsible.

After the formation of this Branch, its officers appeared nearly paralyzed by the apathy of the church to their appeals, and were almost ready to turn back from the work, but a few, with firm faith that the call was of God, went steadily forward. At the commencement of the new year the Association was in working order, and began to organize parochial societies in the city churches, each of which should send a delegate to the Executive Board. There are now 10 churches, each supporting a teacher among the freedmen, under the auspices of the Pennsylvania Branch, viz: St. Luke's Philadelphia; St. Thomas, colored, Philadelphia; St. Paul's, St. Mark's, St. Andrew's, St. Peter's, Church of the Atonement, Philadelphia; Church of the Saviour, West Philadelphia; St. Andrew's Church, Pittsburgh; Church of the Redeemer, Lower Merion; nine other churches have contributed from one hundred to two hundred dollars, making out of the 170 parishes in the great State of Pennsylvania only nineteen, which only have contributed from one to seven hundred dollars apiece. Thirteen have given

from \$3 to \$100 each, and seven other churches not contributing money have sent supplies of clothing. It was expected that the lower part of Jersey, whose interests naturally centre in Philadelphia, would be attached to the Pennsylvania Branch; only five churches in West Jersey have given to the cause \$120.00, in all, \$6,148.14. The \$6,000 collected by the Pennsylvania Branch during the past year has been given by forty-four parishes. Something less than \$800 of the amount has been given directly by individuals. Supplies of clothing and books, at an estimated value of about \$2,500, have been received from twenty individuals, twenty churches, and six societies. The freedman's Bureau has furnished to the Pennsylvania Branch transportation for teachers to and from the field of labor, to the amount of about \$500; also transportation of supplies to about \$200. It has given to St. Mark's School, Louisville, Ky., for rent and improvements \$120; for building a school-house, Frankfort, Ky., \$1,500; for building two school-houses at Deep Creek, Va., \$125 each; \$250; New Mill Creek, \$125; Getty's Station, \$125; Total, \$2,820; making the amount of \$12,000 that has been received and distributed by the association for the clothing, education and elevation of the children of freedmen. All the money collected has gone directly to this object, the officers of the society having given their time and labor without compensation.

At the close of the summer term the Pennsylvania Branch had thirteen teachers of the South, and 816 pupils, namely, at Petersburg, Norfolk, Deep Creek, Portsmouth, Lindsay's Farm, Va., Louisville, Ky., Newbern, N. C., and Vicksburg, Miss.; they also employed four other teachers during the summer vacation of the teachers to keep open some of these schools, which it was thought advisable not to close.

At the commencement of the present year the Pennsylvania Branch have twenty four teachers just entering upon their duties, 13 of whom are colored, and 11 white. From many of these no reports have been received, the schools having been only recently reopened or newly established. The number of pupils in October is always less than in the following months, because the children find work until cold weather begins. The fifteen teachers heard from, report 721 children under instruction in the day schools, and 521 in Sunday schools. The night schools will open in a few weeks, and draw in a large number of adults who are employed during the day. Wherever the Pennsylvania Branch open schools they also establish Sunday Schools, which form the nucleus of a church. At Petersburg a parish is formed and a building being erected for the colored people, which is entirely owing to the exertions of the teachers of the Episcopal Commission. The schools too, will soon begin to supply the want so deeply felt of colored clergymen, to direct and influence the masses of the Freedmen.

Our schools, though giving a large measure of religious instruction, are inferior to none in secular advantages. They compare most favorably with those established by other associations; indeed, many visitors consider them superior, on account of the higher class of teachers, who go, not for mere compensation, but as a Christian duty.

At the commencement of a new year of this association the work opens with increased importance. Calls come to us from nearly every State in the South, to establish schools in some locality. Many of these letters from clergymen and communicants of our church, are not even answered, because we must refuse their importunities for want of larger means. Offers also come from the colored people to assist in supporting teachers, if we will send them, requests are received from the Freedmen's Bureau for teachers in destitute places, where it will build houses, but the Executive Committee feel they have already as many teachers as the church in this State has furnished the means of support. Shall this answer any longer be given to these earnest appeals. Four millions of people call to us for the light of education and a purer faith. Both

the Church of Rome and the denominations around us are engrafting into their worship the superstitious, and relics of heathenism which disfigure the ardent aspiration of a religious race. We alone go to them with a pure doctrine, a ritual where all things are done decently and in order, and the open Bible. Armed with these powerful weapons, how can we fail to be a pioneer Church?

Will you not this year give us the means to increase our work, both secular and spiritual, to the full extent of the calls upon us? Where can the means of Episcopalians be better expended? In what missionary field than this, which unites the advocates of both domestic and foreign missions—*domestic*, because Africa is at our very doors, *foreign*, because we are educating the Anglo-African to become the herald of the Cross to his benighted Fatherland.

The report was adopted.

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## EDITORIAL.

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### AN EXPLANATION.

It is sometimes necessary to explain what most persons would consider self-evident. As in the present case, some people do not seem able to understand what the "Freedman's Commission" is; by what authority it was constituted; or why, as members of the Church, they should give it their countenance and support. Therefore, we say, by way of explanation, that this "Commission" was created by the General Convention of the Protestant Episcopal Church, as a department of missionary work in the Church, and placed upon precisely the same ground as the Foreign or Domestic Board. Its work is purely missionary. It ignores all political and sectional questions. It calls upon all the members of the Church to act unitedly in redeeming the vicious; instructing the ignorant; and in lifting up to higher and holier living the erring and the downtrodden. Those who wish to claim the reward of ministering to the least of Christ's disciples, may find in this Commission ample room for all their efforts, and all their alms. They may lay aside prejudice, and come clothed with the humility and mercy of our Divine Master, as the good Samaritan came to him, who, stripped of his raiment and wounded, was left half dead, and pouring in the oil and wine of heavenly teaching, may take care of their ignorant and benighted ones, training them for glory and for heaven, while angels looking on will raise a song of gladness for such Christian deeds. "Whosoever shall give but a cup of cold water to a disciple in the name of a disciple, verily," saith the Master, "he shall not lose his reward."

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### NOW OR NEVER.

How slow is the Church in understanding her Divine mission in these perilous times. How very slow in entering into the open fields to do her Master's work. Does

she not hear the cry—it might almost be called a wail—of those famishing millions laid at her very hearth-stones, begging for the bread of life, while there are not even found dogs to lick their bleeding, festering sores? Christ bids His Church minister to these. • Where is the evidence that she—His bride—has heard His call? Does thirty-five thousand dollars a year measure the Church's love and the Church's ability to aid these poor suffering ones, for whom Christ died? Does *thirty-five thousand dollars a year* measure the Church's responsibility to the four million of freedmen in this land? A sum not equaling the fourth part of the net income of a thousand men found within the pale of the Church. God places these starving, perishing ones before us, and bids us, for the love we bear for His dear Son, to look upon and help them. They are to be helped; if not in one way, yet in another. God opens the door, and gives us the privilege. If we do it not, He will take the opportunity out of our hands, and give it to others. The signs of the times do not point to a long waiting on His part. Already are opportunities passing beyond our recall. Others are coming in to occupy the ground which belongs to us—others who give to the freedmen a very corrupt Christianity, or no Christianity at all. How truly then may it be said of these opportunities, that they must be seized *now or never*.

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#### AFRICA \*AT OUR DOOR.

Rev. A. T. Porter, speaking of the work among the freedmen at Charleston, says: "The freedman's school under the Church is now in full operation in Charleston. We have eight hundred children, and five hundred applications. We propose, if we can, admitting two hundred more. We have a superintendent from New York, sent out by the Freedman's Commission, and twelve female teachers. We ought to have four more. This is a great and successful enterprise in the missionary field that God has opened to us. We have sixteen classes, from alphabet to algebra. We open with prayer, reading the Bible, and a hymn. A Bible lesson to each class daily. Closing with prayer and singing. On Friday Rev. C. C. Pinckney, Rev. C. P. Gadsden, and myself give two hours, from eleven to one, in catechising. We hope to extend this to other parts of the State, if the Church will furnish the means. We will do the work, but the more prosperous will have to aid us. There are greater openings to us than in our whole mission in Africa. We propose to establish a Normal School, for training teachers of their own color; and we pray that God will put it into the hearts of some of the youths to go forth as heralds of the Cross. The Church must look this great work square in the face. It will cost money; but the Christian education of the freedmen is the only hope, temporal and spiritual, in this land."

Here, in the providence of God, are the children of Africa brought and laid at our very doors. In one of the many openings now before us, "a greater work than our whole mission in Africa" offers. We need not cross the seas to find these sable sons.

They are right among us—speaking our own language, making an integral part of our country. We must educate and train them in self-defence. From here too must come our future missionaries for Africa. Who does not see the finger of God pointing to this in the marvelous signs of the time? Let not the Church pause at all in the work she is doing in Africa. But let us throw a thousand fold more energy into the work for Africa at home. Let us see and grasp the mighty work to which God call us here and now, that in a little time the great work across the water may go forward, with giant strides, through the sons of Africa, who shall return from this land to carry the Gospel to their heathen ancestors.

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## COMMUNICATIONS.

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### SOUTH CAROLINA.

*Letter from MISS HAMMOND, Teacher at Charleston.*

It affords me much pleasure to state that most of my class greeted me with smiling faces on my return. I have now sixty well-behaved girls. My class was so large that it had to be divided; and fifty-four of my boys were given to another teacher. Some of the little fellows actually cried when they found they had to leave me. I was sorry to have to give them up, but to keep them all was more than I could do. They are delighted with the Catechisms brought by Mr. Porter; and every day they say a lesson. They also learn the Scriptural verse on the card given them for good behavior. One of my little fellows said "he was glad we taught him about the Saviour; for now, when he could not learn his lessons by himself, he went to his Saviour, and he would help him." "But, Henry," said I, "how can you go to your Saviour?" "Why, Miss Hammond," said he, "I just kneel down and pray, and when I get up and study, the lessons are so easy." I told him he was right; whenever he wanted anything, he must go on his knees and ask for it. "Well," said he, "I want a pair of shoes, very bad, and a jacket; I think I will ask God for that, do you think He will give them to me?" I replied, "God will surely help your parents, or some one, to get them for you; but," said I, "how do you get your tax money so regularly, every month, if your parents are so poor?" "Well, ma'am," said he, "I have a hen and I do not eat her eggs, but I sell them, and then I saves my coppers till I gets a pile, then I pays my tax, or buys a book." I feel a great interest in this little fellow, and shall visit his parents as soon as possible. All my scholars seem to have a pride in paying their school tax. I collected sixteen dollars, last month, from my class; more, I believe, than in all the other classes put together.

A great many are in want of clothes and shoes. The cold weather is creeping upon us, and if we do not get clothing for them, they will surely suffer. Again, if they find that they fail to obtain clothing here, they will go to other schools where they can get it, and our influence on their morals will be lost. We have commenced a good work, do not let us fail now for want of a little energy. Solicit the sympathies of some be-

nevolent young ladies, who will go among their friends and neighbors, and collect old clothing, box them up, and send to me, and I will see if I cannot get some of the teachers to help me convert them into comfortable garments for our little flock. Again, others might collect money to purchase shoes for their little bare feet. I am sure God will bless them for the undertaking, and smile upon their labors.

I have enlisted in the good work, and am willing to devote all my time and energies in the cause. If I can be instrumental in saving one soul, or guiding one erring foot into the narrow path, I shall feel happy and content. Could not the little children be enlisted in our cause? Could not each little girl save some of her pretty scraps to send for quilt pieces, and thus not only give covering to some little shivering creature, but employment to many idle fingers?

I must now close, hoping soon to see a box or barrel of clothing for our little ones, and some Bibles, if there are any to be had; some of my girls are anxious for one.

*Letter from Mrs. SIMONS, Teacher at Charleston.*

I have charge of the boys belonging to the primary department of the Protestant Episcopal School, for colored children, Franklin street, Charleston, S. C., numbering thirty-eight, of ages varying from six to thirteen; with an average daily attendance of thirty five. Within the last month I have seen a great improvement in my pupils; with but few exceptions, they seem very anxious to learn to read, and take oral instruction very readily, particularly catechism, hymns, and verses from the Bible. Some of my pupils are very orderly and attentive. I have five little boys from six to seven years of age, who would do credit to any school, they are so diligent and well-behaved. I have recognized, among the pupils in the school, several of the children of my former slaves, and of those of my family and friends; it is gratifying to see with what affection I am treated by these, and what confidence they place in me. Some time ago (when I had charge of a class composed of children of both sexes), an aged man (who had been one of my mother's slaves, and employed in her household for fifty years,) brought his little daughter to me saying, "Take her and teach her, my dear mistress; I know if she can get an education at all, you will give it to her." A woman who had been born and brought up in my father's household (and who left the old homestead with me when I married), paid me a visit during the vacation, and informed me that she had placed her daughter at our school, just before, and, "Oh! dear ma'am," said she, "Lizzie was so disappointed when she heard, afterwards, that you were teaching at the school, and she had not even seen you; but I will certainly send my little boy as soon as the school re-opens." The little fellow was taken sick in the meantime, and has not yet been able to attend.

I earnestly hope our friends at the North will do what they can to assist us, and not allow this enterprise to fail for the want of means to carry it on. I confidently look forward to the most beneficial results from this undertaking.

Our school has been pronounced a complete success by all who have visited it, and some have expressed surprise at so much having been effected during the short time it has been in operation. I earnestly pray that this good work may continue, feeling assured that the teachers will all unite in their endeavors for the improvement of those whom they have undertaken to instruct.

NORTH CAROLINA.

Letter from Miss Hicks, Teacher at Newbern.

I am co-working with Mr. Winfield and Miss Chapin, having the supervision of three classes in reading, four in geography, one in grammar, and of those who write. Our school seems to fill up rather slowly on account of the illness of very many of the children.

I find Newbern an excellent locality for Church work. On looking around at the many to whom we are to impart instruction and guidance, to fit them for the duties of coming life, amid all the weight of our responsibility, we feel delighted at beholding so many happy faces, and it shall be our constant aim to make this a profitable school.

It is God's work we are doing, and unless it receives the blessing of the Holy Spirit's influence, it cannot prosper. We may possess all the qualifications for the work, we may have all the appliances for carrying it on, we may teach creeds and Bible doctrines, we may be patient and persevering in our efforts, but unless the soul-converting power of the Holy Ghost is exercised upon the hearts of these children, all will be in vain. "It is not by might, nor by power, but by my Spirit, saith the Lord." Therefore, while we earnestly strive to attain every qualification for the teacher's work, we will continually and believingly pray for that Divine influence which alone can give success.

Every day's experience among these people, shows me the greatness of the work of our Commission, and the importance of sustaining it. This, of all benevolent operations, the Church cannot afford to let languish. In sustaining it she is not only accomplishing wonderful results of good for the Kingdom of the Master, in the present, but securing for herself rich rewards in the future. God grant that this great missionary enterprise may be appreciated and sustained as it deserves.

ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums, from Oct. 1s to Nov. 1st:—

Vermont.

Sheldon—Grace Church.....	\$5 65	
Forestdale—Grace Ch. S. S.....	10 06	15 70

Massachusetts.

Fall River—Ascension Ch.....	12 00	
Milville—Rev. George Rummy.....	5 00	
Taunton—St. John's Ch.....	21 22	
Boston—St. Paul's Ch.....	191 01	
Emmanuel Ch.....	92 03	321 23

Rhode Island.

Providence—V. H. R.....	25 00	25 00
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Connecticut.

Hartford—C.....	5 00	
Norwich—M. J. G.....	5 00	
Woodbury—St. Paul's Ch.....	9 20	
East Haddam—St. Stephen's Ch.....	17 37	
Bridgewater—St. Mark's Ch.....	13 50	50 07

New York.

New York—Stewart Brown Esq., Special for Normal School at Raleigh, N. C.....	250 00
S. B. for Rev. A. T. Porter, 100 00	
John W. Barrow, Esq., for Normal School at Raleigh.....	50 00
J. R. Schuyler, Esq., for Normal School at Raleigh.....	25 00
Rev. W. N. Cooke, Colored Church at Raleigh.....	10 00
Yonkers—Rev. A. B. Carter, D. D., Colored Church at Raleigh.....	5 03
Rev. Lyman Cobb, Colored Church at Raleigh.....	5 00
New Rochelle—Trinity Ch., Special for Raleigh.....	17 00
Red Hook—Dutches Co., St. Paul's Ch., Rev. G. Lewis, Platt. Rector, for Charleston High School.....	20 00
Astoria, L. I.—Church of the Redeemer,	33 00

<i>Lithgow</i> —Dutchess Co., St. Peter's Ch.	2 50	
<i>Brooklyn</i> —St. Peter's Ch., additional...	2 00	
<i>Ramapo</i> —Christ Ch.	2 00	
<i>Poughkeepsie</i> —Anonymous.....	10 00	528 50

### Pennsylvania.

<i>Germanatown</i> —Rev. B. Wistar Morris for Normal School at Raleigh.....	5 00	
<i>Philadelphia</i> —Ch. of the Nativity.....	25 00	30 00

### Maryland.

<i>Riverside, Newtown</i> —Jane M. Phil- lipps.....	1 00	1 00
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### Ohio.

<i>Cleveland</i> —Grace Ch.....	16 68	
<i>Waverly</i> —W.....	10 00	
<i>Oberlin</i> —Christ Ch.....	2 00	28 68

### Illinois.

A Friend.....	6 00	6 00
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### Iowa.

<i>Cedar Rapids</i> —Grace Ch.....	1 60	1 00
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### Wisconsin.

<i>Racine</i> —St. Luke's Parish.....	18 00	
<i>Milwaukee</i> —St. Paul's.....	49 15	67 15

### Kansas.

<i>Topeka</i> —Grace Ch.....	10 00	10 00
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### Dakota Territory.

<i>Fort Abercrombie</i> —J. F.....	2 00	2 00
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Total for the month of October, 1867..... \$1065 33

Office of the Pennsylvania Branch Episcopal Rooms, 708 Walnut Street, Philadelphia, to which place boxes of clothing and books may be sent, directed to Mrs. Thomas P. James.

Donations of money can be remitted to Charles W. Cushman, Esq., Treasurer, 128 South Delaware Avenue, Philadelphia.

The Treasurer and President of the Pennsylvania Branch acknowledge the following moneys and supplies received during the month of October:—

St. Paul's Ch., Camden, New Jersey.....	\$50 00	Miss Anna R. Drake, Lock-Haven, Pa.....	5 00
S. S. of St. Thomas' Ch., Whitemarsh, Pa., add'l.,	3 00	Mrs. Arthur G. Coffin, Philadelphia.....	5 00
St. Thomas Ch. (col), Philadelphia, add'l.....	150 00		
St. Luke's Ch., Philadelphia, add'l.....	4 00		
Ch. of the Redeemer, Lower Merion, add'l.....	57 00		
			\$274 50

### Supplies.

From Pennsylvania Bible Society, fifty Testaments,  
From Mrs. Arthur G. Coffin, twelve large Bibles.  
From Rev. Henry Brown, Rector of St. Paul's Ch.,  
Chester, a box of Testaments.

From the American Philosophical Society, over one  
hundred yards of black Alpaca.  
From St. Thomas', Whitemarsh, one bundle of Clothing  
From Mrs. James, one package of Clothing.  
From M. B. II., a large box of Books



# PROCEEDINGS

OF THE

## BOARD OF MISSIONS.

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### THIRTY-SECOND ANNUAL MEETING.

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NEW YORK, October 16th, 1867.

THE Thirty-second Annual Meeting of the Board of Missions of the Protestant Episcopal Church in the United States of America, was held this day in the Church of the Ascension, at five o'clock P. M.

The Bishop of New Jersey, being the Senior Bishop present, took the Chair.

The roll was called, and the following members answered to their names :

The Rt. Revs. the Bishops of New Jersey, Minnesota, Western New York, Maine; the Rt. Revs. the Missionary Bishops of Nebraska; the Assistant Bishop of Wisconsin. The Revs. J. J. ROBERTSON, D. D., JOHN M. MITCHELL, J. L. CLARK, D. D., JOHN CLEMSEN, D. D., JAMES RUNCIE, A. BURGESS, D. D., C. K. NELSON, D. D., B. H. PADDOCK, D. D., ALFRED STUBBS, D. D., J. S. B. HODGES, D. D., J. B. SMITH, D. D., B. I. HAIGHT, D. D., A. N. LITTLEJOHN, D. D., F. VINTON, D. D., A. T. TWING, D. D., M. A. D. W. HOWE, D. D., WILLIAM RUDDER, D. D., B. W. MORRIS, C. E. SWOPE, D. D., R. B. DUANE, JOHN P. HUBBARD, D. D., BUEL, A. M. MORRISON, M. GALLAGHER, W. A. MATSON, D. D., W. T. GIBSON, D. D., R. M. ABERCROMBIE, D. D., W. F. MORGAN, D. D., A. H. VINTON, D. D., GEORGE LEEDS, D. D., JOHN COTTON SMITH, D. D., E. W. PEET, D. D., C. GILLETTE, H. DYER, D. D., H. H. MORRELL; Messrs. L. B. OTIS, G. C. SHATTUCK, J. C. GARTHWAITE, WILLIAM WELSH, J. N. CONYNGHAM, R. H. IVES, W. C. SHELDON, J. H. SWIFT, STEWART BROWN, LEWIS CURTIS, FREDERICK S. WINSTON, JOHN BOHLEN.

The Rev. Dr. LITTLEJOHN announced that the late Secretary, the Rev. J. H. EAMES, D. D., had tendered his resignation. It was, on motion, accepted.

The Board, in compliance with the Second Article of the By-Laws, proceeded to the appointment of a Secretary.

The Rev. W. A. MATSON, D. D., of the Diocese of New Jersey, having been nominated, was, on motion, appointed Secretary of the Board.

The Rev. Dr. TWING, as Secretary and General Agent of the Domestic Committee presented and read the Annual Report of that body;\* whereupon,

On motion, the Report was referred to a special Committee, consisting of two Bishops, two Presbyters and two Laymen.

The Rt. Revs. the Bishops of Minnesota and of Maine, the Rev. Drs. LITTLEJOHN and PADDOCK, and Messrs. OTIS and SHIELDON were appointed such Committee.

The Domestic Committee having announced that the vacancy in that body caused by the death of the Rev. Dr. CHAUNCEY had been filled by the election of the Rev. D. GEORGE LEEDS,

On motion, resolved, that that election be confirmed by this Board.

The Rev. H. H. MORRELL, as Secretary and General Agent of the Foreign Committee, read the Annual Report† of that body, whereupon the same was on motion referred to a special Committee.

The Rt. Rev. the Bishop of Western New York, the Rt. Rev. the Missionary Bishop of Nebraska, the Rev. Drs. A. BURGESS, and J. L. CLARK, and Messrs. GARTHWAITE and BOHLEN were appointed such Committee.

The Rev. J. BRINTON SMITH, D. D., as Secretary and General Agent of the Freedman's Commission, read the Annual Report‡ of that body. Whereupon on motion, the same was referred to a special Committee.

The Rt. Revs. the Missionary Bishop of Nebraska, the Assistant Bishop of Wisconsin, the Rev. Messrs. RICHARD B. DUANE and B. WISTAR MORRIS, Messrs. G. SHATTUCK and J. N. CONYNGHAM were appointed such Committee.

On motion of Mr. WILLIAM WELSH, the Secretaries and General Agents of the Domestic and Foreign Committees and of the Freedman's Commission were requested make an additional Report in reference to the delegate meetings of the Board, held during the past year.

On motion of the Rev. Dr. HAIGHT, it was ordered that the proceedings, to-morrow be as follows: Divine Service and Holy Communion at 10 o'clock, immediately after which the meeting of the Board to take place, and to continue until half-past 10 o'clock P. M. The public Missionary meeting to take place at half-past seven P. M.

On motion of Bishop COXE, the order of proceedings was directed to be published in the morning papers.

On motion, the Bishop of New Jersey was substituted for the Missionary Bishop Nebraska, on the Committee to whom was referred the Report of the Freedman's Commission.

The Reports of the Treasurers of the Domestic Committee, the Foreign Committee and the Freedman's Commission having been laid upon the table, they were on motion respectively referred to the same Committees having in charge the Reports of the Domestic and Foreign Committees and the Freedman's Commission.

On motion of the Rev. Dr. HAIGHT, a Committee of three was appointed to ascertain

\* See Appendix A.

† See Appendix B.

‡ See Appendix C.

what vacancies had occurred in the Board, and if any, to nominate suitable persons to fill them.

The Chair appointed the Rt. Rev. the Bishop of Western New York, the Rev. Dr. HAIGHT and Mr. WILLIAM WELSH to constitute that Committee.

On motion, the Board adjourned.

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7½ o'clock P. M.

Evening prayer was read by the Rev. Dr. BURGESS, assisted by the Rev. Dr. GEER, who read the Creed and Collects. The sermon was preached by the Rev. JOSEPH H. RYLAND, D. D. The offertory was read by the Rev. H. H. MORRELL, and the collection was made as required by the Eleventh Article of the By-Laws. The concluding collects were read, and the benediction was pronounced by the Rt. Rev. the Bishop of Virginia.

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Thursday, October 7th, 1867.

Morning prayer was read by the Rev. J. L. CLARK, D. D., assisted by the Rev. W. A. MATSON, D. D., who read the Creed and Collects.

The ante-communion service was read by the Rt. Rev. the Bishop of Minnesota; the Epistle being read by the Rev. Dr. MATSON; the service for the celebration of the Holy Communion was read by the Rt. Rev. the Bishop of Virginia, being assisted in the distribution of the elements by the Bishop of Minnesota, the Rev. Drs. CLARK and MATSON.

The Rt. Rev. the Bishop of Virginia having taken the Chair, the meeting was called to order, when the following persons not present yesterday answered to their names:

The Rt. Revs. the Bishops of Virginia and New York, the Revs. J. J. SCOTT, D. D., M. H. HENDERSON, D. D., H. N. BISHOP, D. D., GEORGE N. CONVERSE, W. B. ASHLEY, D. D.; Mr. LEMUEL COFFIN.

The proceedings of yesterday were read and approved.

On motion of the Rev. Dr. HAIGHT, a Committee of three was appointed to ascertain what vacancies had occurred on the Freedman's Commission, and to nominate suitable persons to fill the same.

The Chair appointed the Rev. Drs. A. H. VINTON and LEEDS and Mr. STEWART BROWN to constitute that Committee.

The Rev. J. BRINTON SMITH, D. D., read the Report of the Committee, appointed yesterday, to make an additional Report on the subject of the Delegate Meetings, as follows:

The undersigned, Secretaries of the three Committees of the Board, to whom has been assigned the duty of appointing and conducting the Delegate Meetings, report that since the last meeting of the Board, four Delegate Meetings have been held respectively in Pittsburgh, Pennsylvania; Providence, Rhode Island; Chicago, Illinois; and

Rochester, New York. These meetings were very largely attended by the neighboring clergy and laity, and were characterized by such manifestations of interest, and productive of such evidences of devotion as gave assurance of increased missionary zeal, the fruits of which are already seen, and may be much more largely expected in the future. It is believed that these meetings will fully justify the wisdom of the Board in inaugurating them, and will form one of the most efficient means of awakening an extending a Missionary spirit in the Church. They should be continued, and ever effort made to increase their influence.

The Secretaries would recommend the passage of the following resolutions, suggested by the experience of the past.

*Resolved*, That the selection of the place and time of holding the Delegate Meeting and all the details connected with them, such as the number of speakers, the subject and order of topics of discussion, etc., be left to the judgment and discretion of the Committee for Domestic Missions, the Committee for Foreign Missions, and the Protestant Episcopal Freedman's Commission, with the approval of the Ecclesiastical authority of the Diocese in which the meetings are held.

*Resolved*, That the amount of all collections, unless specially designated be divided equally among the three Committees.

- A. T. TWING,  
*Secretary and General Agent  
of the Domestic Committee.*
- H. H. MORRELL,  
*Secretary and General Agent  
of the Foreign Committee.*
- J. BRINTON SMITH,  
*Secretary and General Agent  
of the Freedman's Commission.*

On motion of Mr. WILLIAM WELSH, the same was referred to a special Committee three.

The Chair appointed the Rev. Drs. C. E. SWOPE and W. RUDDER and Mr. WILLIAM WELSH to constitute that Committee.

The Rev. Dr. HAIGHT, as Chairman of the Committee appointed to ascertain what vacancies had occurred in the Board, and to nominate persons to fill them, made the following Report :

#### REPORT.

The Committee appointed to inquire and report what vacancies exist in the Board of Missions, and to nominate suitable persons to fill any vacancies that may be found respectfully report :

That there are vacancies on the elected members occasioned by the Consecrations of the Rev. Drs. CUMMINS and ARMITAGE to the Episcopate, and by the deaths of the Hon. WASHINGTON HUNT, the Hon. E. F. CHAMBERS and the Hon. BALLARD SMITH.

And they nominate as suitable persons to fill the said vacancies, respectively, the Rev. Drs. RYLANCE and SHELTON, SAMUEL G. WYMAN, Esq., of Maryland, the Hon. WARD HUNT, of Western New York, and SAMUEL S. EARLY, Esq., of Indiana.

A. CLEVELAND COXE,  
BENJAMIN J. HAIGHT,  
WILLIAM WELSH,  
*Committee.*

The persons nominated by the Committee were on motion, elected members of the Board.

On motion of Mr. WILLIAM WELSH :

*Resolved*, That the Rt. Rev. Members of this Board, who have recently observed the Home and Foreign Missionary operations of the Mother Church, be requested to address his meeting on these subjects to-morrow morning.

The Rev. Dr. A. T. TWING presented and read the Report of the Rt. Rev. the Missionary Bishop of Montana.\*

The Rev. H. H. MORRELL presented and read the Report of the China Mission.†

The Rev. Dr. TWING presented and read the Report of the Rt. Rev. the Missionary Bishop of Colorado.‡

The Rt. Rev. the Bishop of Minnesota presented a Report on behalf of the Committee to whom was referred the Report of the Domestic Committee, as follows:

The Committee, to whom was referred the Report of the Domestic Committee, respectfully report:—

We have read with joy the report of their noble work. The thanks of the Church are due to them, and praise and gratitude are due to Almighty God. The year has been one of advance. There is a marked increase in the number of missionaries, the stations occupied, and the offerings of the faithful. The work has been done in a Catholic spirit—a deeper interest has been awakened. There is great promise of the awakened interest of the lambs of its flock. The SPIRIT OF MISSIONS burns with zeal, and is characterized by marked ability. It deserves a hearty welcome in every Christian home.

We cannot express too strongly our grateful appreciation of the generous interest which many of our parishes have taken in the cause of Missions. Not only have they increased the receipts of the Domestic Committee \$31,000 in excess of any previous year, but they have also given nearly \$80,000 for the work of Missionary Bishops. In all this we see tokens that the Spirit of God is moving His people to engage heartily in the work which He has given them to do.

For all that has been done, God's holy name be praised.

There is another side to the picture—we are living in eventful times. The great deep of society is stirred to its very foundation. The tide of emigration is bringing millions to our shores. The wilderness of yesterday to-day teems with a busy population. Old prejudices are being removed—closed doors stand wide open to us. The cry from North and South and East and West is, send us laborers to reap the Lord's harvest. There is not one diocese or missionary jurisdiction which could not have used judiciously every dollar of our entire receipts in laying good foundations for the future. We blush for very shame, when earnest Bishops have opened the way to plant new missions, that the Committee have been unable to occupy the field. We lack men—men of faith and the Holy Ghost—we lack means; we are only gleaners where we might have a harvest. Never was there a time when such wealth had been gathered into the hands of Christian men. Never was there a land where God had so richly blessed His people. There are hundreds within the Church who could give the entire amount of all our contributions, and yet not reach the point of self-sacrifice and personal self-denial for Jesus' sake. There is no lack of money. If railways are to be built, or new avenues of commerce to be opened, or cities improved, or new storehouses and barns to be erected, the means are always ready. It is only when souls are to be rescued from eternal death, and work done for the Resurrection, that the cry is echoed, "The times are hard."

Neither the Nation nor the Church can afford to neglect the Lord's work. All around us there are sin-sick, weary, footsore wanderers to be led to Christ, to find peace and rest in His Church.

There is no alternative; when the waves of death are rising to threaten our homes, we dare not be idle. Either the Church of God will take care of the masses who swarm in every city and crowd upon our prairies, or they will take of us. If ministers of Christ cannot be found for this work, laymen must take their place.

\* See Appendix D.

† See Appendix E.

‡ See Appendix F.

We must put into the hands of the executive officers of the Board of Missions the means to use any and all agencies which can win souls to Christ. They might then send out Bible women, tract distributors, and parish school-teachers. They must not be crippled for lack of means. They ask for \$200,000 the coming year. The Church can and ought to give half a million of dollars. If every communicant gave one-tenth for God's service, every ten families could support a missionary with the average of their own support. One year of such work, when all the tithes were brought into God's storehouse, would open the windows of heaven and pour out a blessing upon us which we were not able to receive.

Your Committee is deeply pained to witness the apathy with regard to the meetings of the Board. It bodes no good to the Church, that, while her missionary council has convened, and one of her sons has come one thousand miles to preach the Annual Sermon, less than two hundred souls, in a city of one million, could be found to come to listen; and that, when we came as a Missionary Board to consecrate ourselves anew at the Lord's table, only a few score of Christ's children came to the holy feast. It is a wrong to the hard-working pioneers of the Church, that they should come half across this continent to tell of their glorious work, and be met by a less gathering than would come to hear the commonest political partisan.

Your Committee respectfully urge that means shall be devised to awaken interest in the meetings of the Board. We trust that large plans may be laid out for the work of the coming year. We believe the time has come to venture for God, and that prayers and alms will follow us in our work. The time is short—eternity is nigh! The laborer will soon give an account to the Lord of the vineyard.

H. B. WHIPPLE,  
H. A. NEELY,  
A. N. LITTLEJOHN,  
BENJ. H. PADDOCK,  
L. B. OTIS.

Mr. WILLIAM WELSH offered the following preamble and resolutions, which were unanimously adopted, viz.:

*Whereas*, The Missionary field is rapidly extending, and portions are already over-ripe, therefore, the members of the Board of Missions need special inspiration from on high, to fit them for the discharge of the duty assigned to them by the Church; and,

*Whereas*, The prayer set forth to be used at the meeting of Conventions, will, with the addition of one word, be specially suited to invoke the blessing of God on the Missionary Council of His Church; therefore,

*Resolved*, That the Clergy and Laity of the Church be earnestly requested to use said prayer in public and in private, immediately before and during the sessions of the Board of Missions.

The Rev. Dr. LEEDS, on behalf of the Committee to whom it was referred to ascertain the vacancies in the Freedman's Commission, and to suggest suitable names to fill them, reported,

That vacancies had occurred by the death of the Rev. Dr. HAWKS and Mr. ROBERT B. MINTURN; by the resignation of the Rev. Dr. ECCLESTON, Mr. GEORGE C. COLLINS and Mr. JOHN TRAVERS.

They recommend, to fill such vacancies, the following names: Rev. SAMUEL COOKE, D. D., Rev. W. F. MORGAN, D. D., Mr. GEORGE MERRITT, Mr. JAMES L. MORGAN, and Mr. H. M. PIERREPONT.

Whereupon, on motion, the persons nominated by the Committee were appointed members of the Freedman's Commission.

The Rt. Rev. the Bishop of Western New York, on behalf of the Committee to whom was referred the Report of the Foreign Committee, made a Report as follows :

The Committee are impressed with two leading thoughts which are suggested by the Report of the Foreign Committee. One is, that this branch of our Missionary work is in an encouraging condition, and indicates the call of God to renewed efforts for its prosecution. The other is, that the Church is ready and waiting for such renewed efforts, in a spirit, which, if properly encouraged, affords a cheering prospect of revived piety and ardent zeal in the work of the Church at home.

It seems probable that the work in China and Japan might be largely reinforced, were the means for enlarging these Missions likely to be supplied. Able men are not wanting; the Foreign Committee could probably send forth, with little delay, two Missionaries who have been prepared for Japan, one of them a physician, and both already instructed in the language of the Japanese. We do not recommend the passing of any resolutions, but we most urgently press our convictions that such volunteers should not be permitted to stand idle. The silver and the gold are the Lord's; is it not our duty to devise ways and means for rendering the wealth of the Church's children serviceable to their Lord and Master, in sending those into the field whom He has inspired to offer themselves, their souls and bodies to His service? The increased circulation of *The Spirit of Missions* encourages us to hope that a great increase of our revenues will be the natural result, and we beg to call attention to the duty of giving a still larger currency to this useful periodical.

After an experience of so many years, the Board must be convinced of the importance of supplying the Mission in Africa with workmen especially fitted for enduring the climate of that country. The frequently recurring return of our white Missionaries, that they may revive failing health and strength, the sad, early death of men and women of the noblest Christian heart and courage, and of the richest promise, the success of our own Church in obtaining men of African descent, of competent talents and education, for the sacred ministry; and the example of the Church of England, in elevating one of them to the highest order of that ministry, unite in favor of the proposal of the Foreign Committee, to establish in Africa, as soon as the means can be obtained, a school for the training of native ministers and teachers.

The unsettled condition of the island of Haiti, seems to render it inexpedient for the Board to organize our Missions there at present, as fully as might otherwise be desirable. But, the fact that we have there a good beginning, and two faithful laborers, whose work speaks for itself, inspires us with confidence that the Lord designs, by our ministrations, to carry it on to large results. It is important, therefore, that this Mission should be kept before the eye, and upon the heart of the Church, and that aid should be rendered, from time to time, as occasion may require, and opportunity be given.

As to Mexico, your Committee are convinced that the suggestions of the Report are good, and that the time is at hand for establishing a permanent Mission in that country. The interesting position of the reforming party, however, calls for the exercise of great discretion, on our part, in order that we may not embarrass them by injudicious attempts to give them help. The visit of one of our Bishops, attended by competent Presbyters, would, in our opinion, be of great use, at this time; for unless the statements which have reached us, from the reformers themselves, be grossly exaggerated, they are anxiously awaiting such Episcopal counsel and encouragement, in order to give practical shape to their professed principles. That they are subjected to close espionage, and to much persecution, by the Jesuit party is undoubtedly true; and it is not less true that they profess to see in our own Church, and in the Church of England, that pattern of genuine reformation which they desire to follow, and which, as they believe, furnishes the only practical example to the Latin Churches. If this be so, we cannot do less than recognize our responsibility to God, for the opportunity He has given us, in answer to our own prayers that His "saving health may be known among all nations."

As regards the Greek Mission, they feel that there can be no further doubts of our duty to sustain and amplify it. What a blessed privilege has been afforded to it, during the past year, of being the foremost, if not the only source of succor to the afflicted Cretans. What opportunities for good would have been lost had this

Mission been abandoned at this interesting crisis in the affairs of the East. Our venerated Missionaries were never more worthy of our love and our prayers, than at this moment, when they have literally "borne the burden and heat of the day," in affording aid and comfort to our persecuted brethren of the ancient diocese of Titus, with no adequate support from the Church, on which their work has shed such a lustre, in the eyes of the nations. We earnestly commend the new position of this Mission to the attention of the Board, and trust that something may be done at this meeting, to give substantial evidence that our interest in it is real and persevering.

The Committee trusts that the Board cannot hear, without active sympathy, the call, by our home brethren, dwelling in foreign lands, for Missionaries and assistance. They believe that the General Convention of 1865 designed, by Canon V, Title III, to which reference is made, to recognize the fraternity of congregations of the members of this Church, residing without the bounds of the United States, and to provide for them Episcopal supervision, and that nothing in the Canon need prevent a favorable response by the Committee.

The demand for the enlargement of all our Foreign Missions, and for the establishment of new Missions, and other considerations presented in this Report, make it certain that the Treasury of the Board must be more liberally supplied than heretofore, or the Church fail to answer these calls upon her. One hundred and twenty thousand dollars, an increase of fifty per cent. of the receipts of last year, is the least sum that will suffice for the coming year. The Committee are conscious that these figures do not measure the heart of the Church, or its lay ability, but are exceedingly anxious that the sum proposed by the Board, shall be one, on the securing of which the Foreign Committee can rest.

These and other views which have suggested themselves to your Committee, are embraced in the following resolutions, which are respectfully submitted.

A. CLEVELAND COXE,  
J. L. CLARK,  
ALEXANDER BURGESS,  
J. C. GARTHWAITE,  
JOHN BOHLEN.

*Resolved*, That the prosecution of the Apostolic work of evangelizing the nations is essential to the spiritual welfare of our Apostolic Church, and that as a means of increasing the vitality of our Church at home, renewed efforts should be made to direct the attention of the younger clergy, and of candidates for orders, to the manifest call of God for more laborers among the heathen, and elsewhere, in Foreign parts.

*Resolved*, That the Mission in Haiti enlists our sincerest sympathy and interest; that it deserves to be sustained with enlarged and liberal measures for its success; and that we gratefully recognize the example of those who have so promptly responded to the proposal for the erection of a Memorial church, as worthy of being followed in similar acts of beneficence in behalf of the Haitian people.

*Resolved*, That it is highly desirable that a bishop of our Church, accompanied by at least two presbyters, who are familiar with the Spanish language, should visit the Capital of Mexico, and other parts of that country, to promote, and if possible to organize, the work of reformation among its clergy and people; and to take measures for the establishment of a Mission or Missions in Mexico, under the care of this Board.

*Resolved*, That we recognize, with gratitude to God, the privilege accorded by His Providence to our Mission in Greece, of becoming in some degree a source of temporal and spiritual benefit to our Christian brethren of Crete; that we thank our beloved Missionaries for their labors of love in this behalf; and that a special Committee be appointed to co operate with Dr. Hill, in obtaining special funds in aid of the Cretans.



*Resolved*, That we strongly urge the appointment of additional missionaries for Greece, as soon as proper persons may be found for the work.

*Resolved*, That the Board cordially and confidently commend to the members of the Church, as a most valuable and almost necessary work, the establishment in Africa, in connection with the mission, of a permanent training school for native teachers and clergy; and that the Foreign Committee be requested to take early measures to secure, by special offerings, the requisite means.

*Resolved*, That the Foreign Committee be requested, from time to time, to lay before the Presiding Bishop any application from "congregations of persons belonging to the Church," resident in places without the bounds of the United States; and the Committee be authorised, after nomination by the presiding bishop, to recognize ministers of such congregations as missionaries of the Board, and to give such aid from the treasury as they may think expedient.

*Resolved*, That the Board recognize the duty of the Church to provide, during the coming year, one hundred and twenty thousand dollars for the support of her Foreign Missions; that the Committee be requested to use diligently such ordinary and special means as may be in their power to secure that sum, and that each member of the Board hold himself pledged to keep in mind and heart the recognition of duty adherently to sustain it.

The Resolutions appended to the same were on motion adopted.

On motion of the Rev. Dr. J. COTTON SMITH,

*Resolved*, That so much of the Report of the Committee as relates the sending of a Commission to Greece be referred back to the special Committee for re-consideration.

On motion:

*Resolved*, That the Committee on the Domestic Committee's Report be requested to prepare suitable resolutions in reference to the same, and that such resolutions be considered to-morrow.

The Rev. B. WISTAR MORRIS presented and read the Report of the Committee to whom was referred the Report of the Freedman's Commission, as follows:

Report of the Special Committee of the Board of Missions on the Report of the Freedman's Commission.

The Special Committee to whom was referred the Report of the Freedman's Commission would report that, although there is undeniable evidence, that the work of this Commission has received far too little sympathy and support from the whole Church, there is still good ground for encouragement in what has been accomplished, and everything in the importance and promise of the work for the future, to call out the united energies of the Church. The receipts in money have not varied materially from those of last year. From all sources and for all objects, including the Pennsylvania Branch, over thirty-five thousand dollars have been received.

Deducting the balance on hand at the beginning of the year, and the amount received from sales of clothing, the actual receipts have been twenty-nine thousand three hundred and seventeen dollars; of which, five thousand nine hundred and seven dollars were received and disbursed by the Pennsylvania Branch. The nett receipts last year were twenty-six thousand one hundred and six dollars. Showing a gain for the whole work of only three thousand dollars, including the agency of the Pennsylvania Branch. How utterly inadequate this amount is to the magnitude of the work must be apparent

to all, and your Committee indulge the hope that another year will not be allowed to pass by without a large increase to the funds of this Commission. The number of teachers has been increased from *twenty-three to forty-five*, and the number of scholars from *sixteen hundred to thirty-two hundred*. Including the teachers and scholars of the Pennsylvania Branch, there are at the present time, in all, *sixty-two* teachers and *four thousand* scholars. The salaries of the teachers are now paid up to the eleventh of November; but to do this the treasury has been overdrawn to the amount of eleven hundred dollars, which should be immediately replaced by the liberality of the Church.

To the High School, established at Charleston, South Carolina, under the auspices of the Convention of that diocese, (the principal and teachers of which are all appointed by and report to this Commission,) the sum of seven thousand dollars has been pledged for the ensuing year, and the Commission confidently look to the Church for the means to redeem this pledge.

An important work is about being inaugurated at Raleigh, North Carolina, in the establishment of a Normal School for colored teachers, and a Training School for the education of colored ministers. For the Normal School, an endowment of twenty-five thousand dollars has been obtained from the "Avery Fund," and under the title of the "St. Augustine Normal School and Collegiate Institute," the work of educating and training teachers for schools, is about to be commenced under the auspices of the Freedman's Commission.

The former Secretary and General Agent has been appointed the Principal of this school, and the Executive Committee have passed the following Resolution in regard to this important enterprise :

*Resolved*, That the Rev. J. Brinton Smith, D. D., Principal of the Protestant Episcopal Normal School for the education\* of colored teachers, located at Raleigh, North Carolina, be requested to co-operate with the Secretary and General Agent, in bringing the wants of the said school to the notice of the Church; it being understood that all funds collected for this purpose shall pass through the hands of the Treasurer of this Commission.

This most important undertaking looks chiefly to this Commission for its support, and your Committee urge its fostering care upon the ministers and members of the Church. The Freedmen's Bureau, that has rendered such substantial aid in this work from the beginning, in providing school-houses and transportation of teachers, will, in a few months retire from the field, greatly enlarging our opportunities and increasing our obligations.

Thus the work grows in magnitude, as well as in promise. The Church has deliberately put her hand to it; will she now look back, or pursue it with a sluggish spirit? Will she suffer the reproach of the shepherds of old, that she has not bound up that which was broken, nor brought again that which was driven away; has not looked after the sick and torn, but contented herself with the care of the fat and strong? Millions of these soul-sick and suffering brethren of one blood with ourselves lie at our door, and call loudly for those Divine Ministrations which God has committed to His Church. Let it not be said of a day and generation enriched and blessed as ours, that their cry was unheard or unanswered.

The Committee would, therefore, respectfully submit the following resolutions:—

1. *Resolved*, That the work of this Commission, undertaken at the last General Convention, under the solemnity created by the return of peace, and the happy reunion of the Church, should not be neglected, as in the past year, by almost three-fourths of our parishes; and, therefore, the Board earnestly calls upon every Rector to bring the claims of this Commission before his people at an early day; and every parish to help, by its contributions, in fulfilling the obligations of the Church.

2. *Resolved*, That the Board heartily approves the action of the Commission in regard to the High School at Charleston, and the Normal School at Raleigh, and commends these enterprises especially to the sympathies of the Church.

3. *Resolved*, That in view of the valuable aid of the Pennsylvania Branch of the Commission, the Board recommends the establishment of auxiliary societies in other places, to work either for the general fund or specially for the important schools above named.

Signed :

W. H. ODENHEIMER,  
W. E. ARMITAGE,  
R. B. DUANE,  
G. C. SHATTUCK,  
J. N. CONYNGHAM,  
B. WISTAR MORRIS.

The Rev. Dr. LITTLEJOHN offered a resolution on the subject of the Avery Legacy, accepting the trust and expressing the thanks of this Board to the Executors for their interest and sympathy in the work of educating and elevating the Freedmen.

On motion, the resolution was referred to a Committee of three legal gentlemen, to report to-morrow.

The Chair appointed Messrs. L. B. OTIS, J. N. CONYNGHAM and G. N. TITUS to constitute that Committee.

On motion of the Rev. Dr. RUDDER, voted that the Reports of the Special Committees on the Reports of the Domestic and Foreign Committee and the Freedman's Commission be read this evening.

On motion of the Rev. Dr. RUDDER,

*Resolved*, That in the Mission House now established in Philadelphia, the Board recognize a valuable auxiliary to their work; and in the appointment of Mr. WARE, one of its students, and his departure to the African field, a hopeful indication of the aid which may, in future, be more largely expected from that Institution, which they desire hereby to commend to the prayerful interest and the aid of all the faithful friends of Missions in our Church.

On motion voted, that, when this meeting adjourns, it adjourn to meet this evening at half-past seven o'clock, and to-morrow morning at ten o'clock.

The Rt. Rev. Bishop ARMITAGE offered the following resolution, the consideration of which was, on motion, deferred until to-morrow :

*Resolved*, That the Domestic Committee be authorized to convey to "the Trustees of Funds and Property of the Diocese of Wisconsin," the property of the former Mission at Green Bay, to be applied by them to the erection of the proposed Church home in that city, on condition that a sum at least equal to the proceeds of the sale of the Mission be expended on the building by the parish of Christ Church, Green Bay.

On motion, adjourned.

Thursday Evening, 7½ o'clock.

After suitable devotions, conducted by the Rt. Rev., the Bishop of New Jersey, the Rt. Rev., the Bishop of Western New York read the Report of the Committee on the Foreign Committee's Report. The congregation was then addressed by the Rev. Mr. AUER, of the African Mission.

The Report of the Committee on the Domestic Committee's Report was then read by the Rt. Rev., the Bishop of Minnesota. After which, the congregation was addressed by the Rev. Dr. LITTLEJOHN and by the Rev. MELANCTHON HOYT, the latter being introduced by the Rt. Rev., the Bishop of Nebraska.

The offertory was read by the Rt. Rev., the Bishop of Nebraska. The concluding prayers and benediction were by the Rt. Rev., the Bishop of Virginia.

Friday, 10 o'clock A.M.

Prayers were offered by the Rt. Rev., the Bishop of New Jersey. After which, the meeting was called to order by the Rt. Rev., the Bishop of Virginia.

The roll of absentees having been called, the following persons answered to their names, and took their seats: The Rev. WILLIAM SHELTON, D.D., REV. JOSEPH H. RYLAND, D.D.

The minutes of Saturday's proceedings were read, and, on motion, approved.

On motion, (the order of the day being suspended,) the Rt. Rev. the Missionary Bishop of Nebraska presented and read his report.\*

The Rt. Rev. the Bishop of Western New York, (leave being granted,) as Chairman of the Committee on the Foreign Committee's Report, stated that after conference with the Foreign Committee, they had reconsidered and withdrawn so much of their Report as referred to the sending of a Commissioner to Greece.

He also offered the following resolutions, which were unanimously adopted, the vote upon the latter being taken standing:

*Resolved*, That we regret to learn of the impaired health of the Rev. Dr. DENISON, the Local Secretary; and sincerely trust that the judicious relief afforded him by the action of the Foreign Committee, may, under the blessing of God, enable him, in due time, to resume the labors which have hitherto so greatly commended him to our gratitude and esteem.

*Resolved*, That this Board have heard with profound sorrow of the death of the Rev. THOMAS TOOMEY; and while they recognize in this additional trial the hand of an all-wise Providence, they earnestly pray and trust that the example of a life so rich in self-sacrificing labors for Christ, may be greatly blessed and sanctified to the promotion of the blessed cause in which it was spent.

The order of the day being further suspended for that purpose, Mr. G. N. TITUS, from the Committee to whom was referred yesterday the resolution offered by the Rev. Dr. LITTLEJOHN on the subject of the Avery Legacy, made a report which, the resolution being amended, is as follows:

The Special Committee, to whom was referred the subject of the donation of \$25,000 by the Executors of CHARLES AVERY, deceased, respectfully report that they are of opinion that there is no legal objection to the acceptance of said sum, in the manner proposed, and as expressed in the preamble and resolutions appended.

L. B. OTIS,  
GEO. N. TITUS.

\* See Appendix G.

*Whereas*, THOMAS M. HOWE and JOSIAH KING, Executors of CHARLES AVERY, late of the City of Alleghany, Pennsylvania, have proposed to give to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, the sum of \$25,000 in satisfactory securities, as a permanent fund, to be by said Society kept safely invested, the interest and income whereof to be used for and applied to the support of a Normal School in the Diocese of North Carolina, for the instruction and elevation of the colored people in said State and elsewhere in the United States, and from which no candidate shall be excluded by reason of any bias, sect, or party of religious faith, Therefore,

*Resolved*, That this Board, representing the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, will accept from said Executors the aforesaid gift, and collect, and receive the interest and income of such securities for the object and purpose above specified; and the Treasurer of the Domestic Committee is hereby authorized and directed to secure said securities, and to collect and pay over, semi-annually, the interest and income thereof, and of all securities that may be taken on re-investment of said fund, to the Treasurer of the Protestant Episcopal Freedman's Commission, to be applied exclusively to the purpose above indicated under the direction of said Commission.

*Resolved*, That this Board hereby express their grateful acknowledgments to Mr. T. M. HOWE and Mr. JOSIAH KING for the interest and sympathy which they have shown in the important work of Christian education, undertaken by the Church among the colored people of the South.

*Resolved*, That the Secretary be requested to forward to Messrs HOWE and KING a copy of these resolutions.

The resolutions were, on motion, adopted.

The Report\* of the Committee on the report of the Freedman's Commission being the order of the day, the same was read by the Rev. B. WISTAR MORRIS.

The resolutions, having been taken up separately, were adopted.

The Rev. Dr. LITTLEJOHN, on behalf of the Committee on the Domestic Committee's Report, to whom it was referred to append resolutions to the same, reported as follows:

1. *Resolved*, That in the death of the Rev. THOMAS FIELDING SCOTT, D.D., Missionary Bishop of Oregon and Washington Territories, we mourn the loss of a most faithful and devoted servant of Christ—of a Bishop whose self-denying labors have made a lasting record upon the memory of the Church, and whose steady zeal and unflinching perseverance amid great trials and discouragements, have given us an example of the missionary Episcopate which will long be gratefully remembered.

2. *Resolved*, That we have heard with deep regret of the decease of Rev. PETER T. CHAUNCEY, D.D., for many years a respected member of the Domestic Committee, and of Rev. Dr. SMALLWOOD and Rev. S. M. FACKLER, missionaries of this Board, all of them men well beloved for their Christian character and their work's sake; and that this Board entertains a grateful appreciation of their fidelity to the Master's work.

3. *Resolved*, That in the record of labors, and in the plans of future work presented by the Missionary Bishops of Nebraska, Colorado, and Montana, as well as in the evidence contained in their reports of their thorough comprehension of the needs of their respective jurisdictions, this Board finds ample grounds for renewed hope and encouragement, and assures those zealous leaders of its approval and sympathy.

4. *Resolved*, That in view of the great opportunities and pressing necessities of the vast home-field, the Board heartily concurs with the Domestic Committee in the demand for \$200,000 from the Church during the coming year, and pledges its earnest efforts to secure that sum.

5. *Resolved*, That the Domestic Committee be instructed to continue, as far as its treasury will allow, the aid given during the past two years to the suffering and destitute portions of the Church in the Southern and South-western Dioceses.

6. *Resolved*, That the Board cordially endorses the language of the Report of the Domestic Committee as to the employment of special agencies to awaken and extend a more earnest missionary interest throughout the Church; and that it be recommended to the Committee to devise, if possible, some practical scheme by which local or diocesan agencies in its behalf may be established for the purpose of assisting and supplementing the work of the several agencies of the Board.

7. *Resolved*, That we find cause for thankful Congratulation in the fact that the circulation of the "Spirit of Mission" has been increased during the past two years from one thousand nine hundred to eight thousand copies; and that we recognise in this periodical a most important auxiliary to the Missionary work.

8. *Resolved*, That this Board rejoices to know that such remarkable success has attended the efforts of the Domestic Committee in interesting the children of the Church in Missionary duty, and that it recommends that no suitable means, whether through the press or otherwise, be left untried to increase this interest and render it permanent, intelligent, and effective.

9. *Resolved*, That we are profoundly gratified to learn, that the scheme of Delegate Meetings has proved so efficient an instrumentality in promoting a more thorough discussion of, and livelier interest in the principles, the methods, and details of the Missionary work, and that we recommend that no pains be spared by the Domestic and Foreign Committees to insure for these meetings the greatest possible efficiency.

10. *Resolved*, That it is the opinion of this Board that Missions to the Indian tribes dwelling within our several Missionary and Diocesan jurisdictions should be established on a more extensive and effective scale than any heretofore considered or attempted by this Board.

11. *Resolved*, That the unprecedented providential openings for work in all parts of the land, the great promise in all such work now undertaken, and the largely increased ability of the Church, all conspire to demand of every member of Christ a greatly increased *spirit of sacrifice*, which shall manifest itself in the consecration of more money for the cause of Christ, the offer of more abundant personal service, and the self-devotion of more men to the work of preaching His unsearchable riches.

The first two resolutions were adopted unanimously, the vote being taken standing.

The consideration of the Sixth Resolution was postponed until the next meeting of the Board.

The remaining resolutions were adopted.

On motion of the Rev. Dr. PEET :

*Resolved*, That our Western Missionary Bishops be earnestly requested to consult together, as to the expediency of memorializing the general Government in reference to the duty of a Christian nation in its treatment of the Indian tribes.

The Chair announced the following persons to constitute the special Committee on the subject of aid to the Cretons, as suggested by the fourth resolution of the Committee on the Foreign Committee's Report: viz. the Rev. G. J. GEER, D. D., A. B. McDONALD, WILLIAM SCOTT and STEPHEN P. NASH, with power to add to their number.

The resolution offered yesterday by the Rt. Rev. the Assistant Bishop of Wisconsin, on the subject of the former Mission at Green Bay was then called up and referred to the Domestic Committee with power.

The Rev. Dr. SWOPE on behalf of the Special Committee to whom was referred the Report of the Secretaries of the three Committees on Delegate Meetings, made the following Report :

The Special Committee to whom was referred the Report of the Secretaries of the three Committees on the subject of Delegate Missionary Meetings, beg leave respectfully to report that they have carefully examined the Resolutions appended to their Report and find them to be in harmony with the instructions of this Board, as given at the Triennial Meeting in 1865, under which the system of Delegate Missionary Meetings was inaugurated. They, therefore, recommend the adoption by this Board of the Resolutions proposed by the Secretaries in their Report.

C. E. SWOPE,

*Chairman of the Committee.*

The resolutions referred to were on motion, adopted.\*

The Rt. Rev. the Missionary Bishop of Nebraska offered the following preamble and resolutions, which were, on motion, adopted :

*Whereas*, There is a demand for laborers in the vineyard of our Lord, which we are wholly unable to meet, and

*Whereas*, it is believed much might be done in making known the knowledge of Christ in strengthening our out-posts, and extending our Apostolic Church by the employment of suitable Clergymen to act as itinerating Evangelists, therefore,

*Resolved*, That we recommend to the favorable consideration of the Church at large, the employment of itinerating Missionaries, either in the form of an associate Mission or otherwise, whose business shall be in harmony with the ecclesiastical authority of our Dioceses to go and preach, and in absence of a rector also to baptize, and with God's help plant the standard of our Apostolic Church in regions where it is now unknown. Also,

*Resolved*, That for the more successful accomplishment of this work we recommend

the appointment of a Committee of three, whose duty shall be to bring this subject to the attention of the next General Convention of the Church, with a view to obtaining such legislation as the subject requires.

The Chair appointed the following persons to constitute that Committee.

The Rt. Rev. Bishop CLARKSON, Rev. Dr. GIBSON, and JOHN H. SWIFT.

On motion of the Rt. Rev. the Assistant Bishop of Wisconsin :

*Resolved*, That a Special Committee of six be appointed, who, in co-operation with the Secretaries, shall make arrangements for the next meeting of this Board,

1. By using every exertion to secure a full attendance of the members of the Board.

2. By so appointing the hours of meeting, and the various public services, etc., as to secure the thorough performance of the business of the Board, and the widest diffusion of Missionary interest and information.

3. By presenting an order of business for the meetings of the Board, immediately after the calling of the roll at the next meeting.

The following were appointed to constitute that Committee :

The Rt. Rev. Bishops POTTER, ODENHEIMER, STEVENS, COXE and ARMITAGE ; Rev. Drs. HAIGHT and RUDDER, and MESSRS. WILLIAM WELSH and G. N. TITUS.

On motion of the Rev. B. WISTAR MORRIS:

*Resolved*, That the Secretary of the Board of Missions be instructed to furnish the Secretary of the next General Convention, for the use of the Committee that shall be appointed to nominate a Board of Missions, with the names of the present elected members of that Board who have attended any of its meetings since the last General Convention, with the number of times they have attended.

On motion of the Rev. Dr. LEEDS :

*Resolved*, That a Committee of five Bishops be appointed to report to the next meeting of this Board the moral and temporal condition of the Indian tribes on our western border.

The Chair appointed as such Committee, the Rt. Rev. Bishops WHIPPLE, CLARKSON, ARMITAGE, RANDALL and TUTTLE.

The Rt. Rev. the Bishop of Western New York offered the following :

*Resolved*, That Special Committees be appointed before the adjournment of the present meeting of this Board, to which shall be referred, respectively, so much of the next year's Report of the Foreign and Domestic Committee and of the Freedman's Commission, as may be appropriately referred to them: to wit,



1. A Committee on China.
2. A Committee on Africa.
3. A Committee on Greece.
4. A Committee on Mexico.
5. A Committee on Haiti.
6. A Committee on Japan.
7. A Committee on Oregon, Washington, Montana, Idaho and Utah.
8. A Committee on Colorado and New Mexico.
9. A Committee on Nebraska and Dakota.
10. A Committee on the South-West.
11. A Committee on the Spirit of Missions.
12. A Committee on Freedman's Commission.

The resolution was on motion, referred to the Special Committee on arrangements for the next meeting.

On motion of the Rev. Dr. LITTLEJOHN,

*Resolved*, That in view of the very grave and instructive statement made by the Bishop of Maine, in this meeting, touching the wants of his Diocese, the Domestic Committee be directed to appropriate to that field at least one thousand, five hundred dollars, additional, if the condition of the Domestic Treasury do not absolutely forbid it.

The Secretary of the Board presented and read the Report\* of the Missionary Bishop of Cape Palmas and parts adjacent, West Africa.

On motion,

*Resolved*, That the proceedings of this Board be published, and sent forth as an Appendix to the December number of the Spirit of Missions.

On motion,

*Resolved*, That the thanks of this Board be tendered to the Rector and Vestry of the Church of the Ascension, New York, for their kindness in granting the use of their Church during the session.

On motion,

*Resolved*, That after the reading of the minutes, and suitable devotional exercises, the Board adjourn *sine die*.

The minutes were read and approved.

The Board having united in singing the Doxology, adjourned; the Benediction being pronounced by the Rt. Rev. the Bishop of New Jersey.

Attest,

WILLIAM A. MATSON, *Secretary*.

\* See Appendix H.

## APPENDIX.

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[A.]

### REPORT OF THE DOMESTIC COMMITTEE.

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THE DOMESTIC COMMITTEE, in presenting to the BOARD OF MISSIONS their last Annual Report, stated that they were providentially called upon to record the decease of one of their own number. A like mournful duty devolves upon them now.

On the 14th of December, 1866, the Rev. PETER S. CHAUNCEY, D. D. departed this life. He had been a member of the Domestic Committee for about six years. Always deeply interested in the missionary work of the Church, he was rarely absent from the meetings of the Committee, until failing health interfered; and after that he was frequently present, self-forgotten, but mindful of the Master's work. The surviving members of the Committee still cherish the memory of their pleasant and profitable social and official intercourse with Dr. CHAUNCEY, and will not forget the beautiful lessons impressed upon their minds and hearts, by his gentle and yet firm and dignified Christian bearing on all occasions.

And the record of death among those, who, one year ago, sustained official relation to this Committee, and, through them, to this Board, must be still further extended.

In their Report of last year, the Committee stated that they had learned, with deep regret, that the Rev. S. M. FACKLER had determined to leave the work in Idaho, and that, on his doing so, the Territory would be left without the services of a single clergyman of our Church, till some one could be procured to take his place. Mr. FACKLER had spent twenty years in Oregon and Idaho, and, for more than sixteen years had served under appointment from the Domestic Committee. In December last he was on his way to the Atlantic States, for the first time, to visit his friends, to join his wife and daughter, who had come hither some two years before, intending, after a brief season of rest, to return with them to service on the Pacific coast. When ten days from Greytown, the cholera broke out on the steamer which he hoped would soon bring him to his early home and friends. He was unremitting in his ministrations to the sick and dying, and, while engaged in such service, was himself attacked with such violence, that he fell in a helpless condition upon the deck. A friend carried him to his state-room, and used all available means for his recovery, but in vain. He died fourteen hours. A fellow-passenger wrote: "Clear and composed, he met death as a faithful soldier of his blessed Master. Almost his last words were, 'My blessed Master hath not forsaken me, but comforteth me in my hour of need.'" Mr. FACKLER died on the evening of January fifth, 1867, as the steamer was approaching Key West, and was buried by the Rev. O. E. HERRICK, in the cemetery of that place.

The Rev. W. A. SMALLWOOD, D. D., was appointed, by the Domestic Committee, missionary at St. Anthony, Minnesota, August first, 1865, and performed faithful and

most acceptable service there till January second, 1867, when he was suddenly seized with neuralgia of the heart, and, after twenty hours of intense suffering, fell asleep.

And still the sad record is not complete. The Rt. Rev. THOMAS FIELDING SCOTT, D. D., Missionary Bishop of Oregon and Washington Territory, arrived in the City of New York, from his distant field, on Thursday evening, the eleventh of July, 1867. He had been ailing somewhat during a considerable portion of the long voyage, and more seriously sick for two or three days previous to his arrival. The Secretary and General Agent of the Domestic Committee saw him on Friday morning, when, though feeble and suffering, he talked earnestly about his work and his purpose in visiting the East. On Saturday morning the Secretary called upon him again. He seemed better, and was quite disposed to converse at length about his plans. A third interview was arranged for Monday morning, but early Sunday morning his soul returned unto God who gave it.

The death of Bishop SCOTT, announced in the public prints, was, to most of his friends, and to nearly all the members of our Church in this part of the country, the first intimation of his arrival among them. On Monday, July the fifteenth, a meeting of the clergy of the city and neighborhood, was held at the Mission Rooms of the Domestic and Foreign Committees, when appropriate resolutions, relating to the character and labors of the departed Bishop, expressing sympathy with the stricken partner of his joys and sorrows, and with the clergy and laity of that portion of the Church over which he had presided, were reported and passed. His funeral was largely attended on the following day, from Trinity Chapel, in this city.

The Rev. Dr. CHAUNCEY cheerfully worked on in the service of the Divine Master, till the last remnant of working ability was exhausted. The Rev. Mr. FACKLER, returning, after twenty years' absence, to the home and friends of his youth, ministered to the sick and dying, till the cold hand of death prostrated him upon the hard deck of the ship. The Rev. Dr. SMALLWOOD, in less than three days after full Sunday duty, finished his course. Bishop SCOTT preached several times during the voyage from San Francisco to New York. Frequently he gathered the children on board the steamer around him, on Sundays and on week days, to amuse and instruct them. On Sunday evening, the seventh of July, a few hours more than six days before his death, though far from well, he preached his last sermon on board the steamer Arizona. A fellow passenger writes: "His appeal to his hearers was plain, practical, and tender. There were many moistened eyes among them. Had he known that it was to be his last sermon, he could not have preached Christ, as the refuge of sinners, more faithfully."

Such examples of work, to the very verge of the grave, present great lessons to be learned and practiced by those who are sinking under the pressure of disease, who are providentially surrounded by the sick and dying, or who have only before them, as far as they are permitted to see, the ordinary duties of official or unofficial positions. Under all grades and degrees of responsibility, in all our relations and in all our works, it is well to recall what is said of those who "endure unto the end," and are "faithful unto death."

For our encouragement and strengthening in what remains to be fought by us of the good fight of faith, it is well to pause and reflect seriously and thankfully upon the examples of those who have recently passed from our fellowship of labor to positions in the "great cloud of witnesses."

The vacancy in the Committee, occasioned by the death of the Rev. Dr. CHAUNCEY, has been filled by the election of the Rev. GEORGE LEEDS, D. D., of Baltimore, Md.

## ASSOCIATE SECRETARIES AND GENERAL AGENTS.

During the recess of the Board, the Domestic Committee have appointed two Associate Secretaries and General Agents, the Rev. C. N. CHANDLER, and the Rev. W. S. CHADWELL. The Rev. Mr. CHANDLER entered upon the duties of his office on the first of May, and the Rev. Mr. CHADWELL on the first of September last. The Committee, in making these appointments, acted in accordance with the explicit recommendation of this Board, and also in accordance with their own convictions as to the fitness of such recommendation. Since the creation of this Board and of its two Committees by the general legislation of our Church, in 1835, much has been said, and there yet remains much to be said, in favor of the theory that Rectors of parishes are the proper agents to commend to the favorable consideration of their respective cures, all Christian charities. This theory, for its correctness, appeals to the propriety and fitness of things, to sacred pastoral relations with which a stranger may not intermeddle. But a theory, though successfully appealing to the very oracles of God for its soundness, until it becomes a living and ruling conviction in those who hold it, is too much like truth held in unrighteousness, or like the form of godliness without the power thereof, to be relied upon in prosecuting the work of the Church.

The Domestic Committee have, more than once, and for periods of time sufficiently long to give it a fair trial, submitted their work to the operation of this theory, and, in each instance, with uniform, untoward results—a decline of missionary fervor in parishes and individuals, and a corresponding falling off of missionary contributions.

Until the missionary education of our people shall have reached a point of thoroughness far in advance of that which it has yet attained, a thoroughness, including, as one of its vital and abiding elements, a just sense and conviction of individual and aggregate responsibility in relation to our great work, the services of special agents, in visiting parishes, in circulating information, in awakening missionary zeal, and in collecting funds, cannot be dispensed with, without the certainty of a retrograde movement. Our Domestic Missionary work is taking on proportions that call imperatively for fresh appliances, and for all possible energy in their use. Messrs. CHANDLER and CHADWELL have been and are now at work in the rural districts, with a hearty welcome on the part of Rectors and people wherever they go, and with very encouraging success.

The Secretary and General Agent has visited more parishes and raised more money, since the last meeting of the Board, than during any previous year of his connection with the work. He does not intend that the care and responsibility of conducting the business of the office, though a steadily increasing burden, shall at all diminish the amount of service that he has hitherto rendered in presenting to parishes the claims of the Domestic field, and the rare opportunities it affords, with promise of most abundant returns, for sowing the good seed which is the word of God.

## THE SPIRIT OF MISSIONS.

This organ of the Board, now in the thirty-third year of its existence, the Committee are thankful to have it in their power to state, is more widely circulated, and, as they have good reasons to believe, more largely influential than at any previous period. The edition for October, 1866, was five thousand and five hundred. The edition for October, 1867, is eleven thousand. The number of new subscribers procured from January 1st, to October 1st, 1866, was one thousand and seven hundred. The number of new subscribers obtained from January 1st, to October 1st, of the present year, is three thousand, nine hundred and forty-four; an average of seventeen for every week

day during the entire period of nine months. In twenty-one months the number of paying subscribers has increased from one thousand, nine hundred, to seven thousand, three hundred, and twenty-three, a gain, in three months less than two years, of five thousand, four hundred and twenty-three. The SPIRIT OF MISSIONS is beginning to be widely felt as an agency for promoting the great work laid upon this Board and its Committees, and, under its present increased circulation and influence, only *beginning* to do the work which it may and must, be made to do.

It is a well-established fact that the largest contributions to the treasury of the Domestic Committee do not come from parishes representing the largest amount of wealth, but from those in which the largest number of the SPIRIT OF MISSIONS is taken. The Rector of one parish in the neighborhood of New York, the average of whose annual contributions for ten previous years had been three hundred and ninety dollars, forwarded to the Committee, during the past year, more than seven times that amount, with the expression of the opinion that the large increase was mainly due to the fact that, for two years, between one and two hundred copies of the SPIRIT OF MISSIONS had been taken by his people, against eight or ten copies in previous years. Testimonials enough of a similar character have been received at the office of the Domestic Committee during the past year, (to say nothing of those received by the Secretaries of the other Committees of this Board) to fill a number of this Magazine. And yet, of the more than one hundred and sixty thousand communicants of our Church, there are probably thousands and even tens of thousands who have never seen nor heard of this organ of the Board, while others, in greater number, though not communicants yet possessing both the ability and disposition to help when informed in regard to existing opportunities and needs, are in the same condition.

Let the present character of the SPIRIT OF MISSIONS be maintained, or let it be made what the great interests committed to the supervision and direction of this Board call for, and then let the number of subscribers be increased to fifty thousand (five procured by each individual to whom it is now sent would accomplish this work) and the time would not be far distant, when, for conveying missionary information, for awakening and directing missionary zeal, for engaging in behalf of our work the mighty instrumentality of earnest prayer through all our spiritual heritage, and for securing material aid equal to existing demands, this Board and its Committees might almost wholly depend upon this single agency.

Arrangements are now in progress by which the SPIRIT OF MISSIONS, from the 1st of January next, will be much improved in appearance, and by which also its intrinsic value will be increased.

#### THE CHILDREN AT WORK.

In January last, the Secretary and General Agent of the Domestic Committee presented to the children of our Church a simple plan of organization, in the hope of interesting them directly and permanently in our missionary work. It was thought that the plan proposed would add, almost immediately, somewhat to the funds of the Committee, but the hope and prospect of immediate pecuniary gain were by no means the ruling considerations. Reflection upon the subject revealed the possibility, to say the least, of so interesting large numbers of children, in a definite and attractive Christian work, as to give a missionary direction and character to all their future life. The central thought of the scheme found expression, at the very outset, in the warm and weighty words of an eminent Presbyterian of the Church, which are here repeated:

“No munificence that reckons its allotments by thousands or millions, if we ever

heard of such things, can surpass in spiritual splendor the little savings and self-denials of a child for the Missions of the Church. There is a promise of glory there. Whatever else the Sunday-school may do, or fail to do, it can foster this juvenile self-devotion. And then who knows but, instead of a gift reckoned in the arithmetic of this world, the youth may offer himself one day at the altar, and, from learning to help send and speed the feet that are beautiful upon the mountains, may say to the Bishop of souls, 'Here am I, send me!'

But, while immediate and considerable returns in money were not anticipated, ultimate results entering much more largely into the calculation, it is regarded as a note of encouragement for the future, that the twenty-seven thousand children connected with this organization have, in nine months, contributed to the funds of the Committee the sum of \$7,799.54, which is one-seventh of the entire amount contributed for general purposes, by our whole Church, during the previous year. The Children's Missionaries (as they are sometimes called, for the payment of whose stipends the children provide the means) are now twenty in number, each receiving at the rate of \$300 per annum. Others will soon be designated, in such number as the funds in hand will justify.

This organization has been very generally and warmly commended, and, it is believed, has had something to do in giving us what we should be devoutly thankful for, the beginning of a missionary awakening. May it prove only the *beginning*, only as the first refreshing drops of a plenteous shower of blessings. Information has been received from all parts of the country that large numbers of children are eager to read and hear about our missionary work, that they are not only learning to practice self-denials, by way of procuring means to aid it, but are also made happy in learning the first lessons of personal consecration and service. Many children have, after becoming interested themselves in the SPIRIT OF MISSIONS, offered their services in procuring subscribers for it, and have proved most persevering and efficient agents. To start and foster in the children of the Church such habits of thought and service has been, and is, and will continue to be, the chief aim of the organization to which reference is made. Offerings made in nine months, amounting in the aggregate to very nearly eight thousand dollars, have, in connection with the work in which they are employed, a significance and value not to be wholly overlooked; but these same offerings, when considered as the fruits of a missionary interest awakened in so many young minds and hearts, or, to a large extent, as the fruits of an impulse in a right direction, under the influence of ten thousand impulses in wrong directions to which our children are perpetually subjected, and by which they are in danger of being overborne and ruined—are much more highly to be accounted of. A Christian life, in its visible outgrowths, may be little else than a series of right impulses. If it be so, then every separate right impulse is one of the powers by which the stature of perfect persons is to be attained. Right impulses, though without fruits that can be used for the benefit of others, are the last things from which danger is likely to come to the children of our generation, and, when yielding such fruits, are certainly to be commended and cultivated. But in regard to very many cases, concerning which information has been received, the offerings of the children are to be taken as evidence of a genuine missionary interest awakened in them through their connection with this organization. It is safe to assume that more children of our Church, by many thousands, now than ever before, read and talk and pray with reference to our missionary work. It is a most hopeful sign. "There is a promise of glory there." God grant that many a Young Soldier, instead of the small gifts now, by self-denials, or by special personal exertions, within his power, may offer himself one day at the altar; and, from learning to help those now

bearing the burden and heat of the day, even before they rest from their labors, may say to the gracious Lord of the harvest, "Here am I, send me."

The Secretary and General Agent of the Domestic Committee has, since January last, addressed, in Sunday-schools, more than twenty thousand children, and he has uniformly said to them that he was seeking, not only such little offerings in money, as they might have it in their power to make, but that he was specially looking after Missionaries among the lambs of the flock, after bright-eyed and warm-hearted boys, who might be willing, even in their tender years, to entertain and dwell upon the thought and purpose of future service in the sacred ministry of the Church; and many times has he felt himself rebuked by manifestations of interest in his suggestions, quite beyond what his own faint hope and weak faith had dared to anticipate. "There is a promise of glory" in the two hundred and fifty thousand children of our Church, if they be treated according to the Divine direction, "Feed my Lambs;" otherwise, there is a promise of anything else than glory. In arranging the organization of the children of our Church for the purposes before stated, the difficulty of keeping it, for a series of years, in an efficient working condition, was fully considered. It then seemed probable that, to the attainment of this end, another organ than the SPIRIT OF MISSIONS would sooner or later be called for. This foreshadowed demand has presented itself earlier than was anticipated, but not too early to be affirmatively responded to. A new Children's Paper, to be called THE YOUNG CHRISTIAN SOLDIER, has already been announced, and will soon make its appearance and be sent abroad, to win, if it may, a share of popular favor, and to seek opportunities of usefulness among other kindred agencies. It will plead earnestly, and, it is hoped, wisely and successfully, for the sympathy, the prayers and the offerings of the lambs of our fold, in behalf of Domestic Missions; and, while doing this, will not forget to commend and inculcate love for all plans of labor that have for their aim the honor of our Lord in the strengthening and extension of His holy Church, for the happiness and salvation of men.

## FINANCIAL STATEMENT.

1866, September 30:—

Cash on hand as per Treasurer's Report, September 30, 1866.....	\$1,854 45
Temporary investment as per Treasurer's Statement to Sept. 30, 1866.....	28,800 00
Amount reserved for Missionary Episcopate Fund, added to General Fund by order of the Board of Missions.....	2,200 00
Received for General Purposes, for year ending September 30, 1867.....	78,449 51
Received for Special Objects not under control of the Committee.....	30,832 48
Total receipts.....	\$142,136 44

1867, September 30:—

Amount paid by Treasurer, for year ending at date, for general pur- poses.....	\$99,553 76
Account Special.....	30,832 48
Amount Temporary Investment.....	\$130,386 24
Cash in Bank.....	9,000 00
Total.....	2,750 20
Total.....	\$142,136 44

NOTE.—In addition to the above there is a permanent fund amounting to \$11,000, the interest only of which is available for current work.

The foregoing statement shows the following results as compared with those of the previous year :—

## COMPARATIVE RECEIPTS FOR GENERAL PURPOSES.

Total receipts for general purposes year ending Sept. 30, 1867.....	\$78,440 51
“ “ “ “ “ 29, 1866.....	54,645 92
Increase in receipts for general purposes.....	\$23,803 59

## COMPARATIVE RECEIPTS FOR SPECIAL PURPOSES.

Total receipts for special purposes for year ending Sept. 30, 1867.....	\$30,832 48
“ “ “ “ “ 29, 1866.....	23,536 38
Increase of receipts for special purposes, present year.....	\$7,296 10

## RESULT.

Total payments for year ending Sept. 30, 1867.....	\$130,386 24
Special contributions.....	30,832 48
Aggregate paid for general purposes to Sept. 30, 1867.....	\$99,553 76
Amount of Outstanding Checks to Sept. 30, 1867.....	\$5,828 30
Due for Salaries of Missionaries to October 1, 1867.....	20,100 30
Total expenses for year.....	\$125,482 36
Receipts for general purposes, year ending Sept. 30, 1867 .....	78,449 51
Deficit in receipts for general purposes to meet.....	\$47,032 85
Current expenses of the year.....	

## PRESENT FINANCIAL CONDITION.

## LIABILITIES.

Outstanding Checks.....	\$5,828 30
Salaries Accrued to October 1, 1867.....	20,100 30
	\$25,928 60
Cash in Treasurer's Hands.....	\$2,750 20
Amount invested temporarily.....	9,000 00
	\$11,750 20
Amount of deficiency, October 1, 1867.....	\$14,178 60

The Financial Statement exhibits some features that seem to justify a few words of comment. Our Missionary year, closing on the 30th of September, 1867, was not one of general commercial prosperity. During that year it is believed that a large majority of the people on whom the Domestic Committee have learned to rely for aid in the work committed to their supervision and guidance, were far less prosperous in their business relations, than in the three or four previous years; and yet, the amount received for all purposes, from October 1st, 1866, to October 1st, 1867, is \$31,099.69 in excess of the amount received during any previous year, while the amount received during the same period for *general* purposes, is \$267.21 in excess of the amount received for *all* purposes in any previous year, and \$23,803.59 in excess of the amount received for *general* purposes during the year ending October 1st, 1866. This gain, secured during a year of business depression throughout the country, the Committee think



may well be regarded with some degree of satisfaction ; and especially so in connection with the fact that the sum of from seventy-five to eighty thousand dollars, not passing through their hands, has been contributed to Missionary Bishops, in aid of our homework, during the period covered by this Report. The Committee record, with gratitude to God, this evidence of an increasing interest among our people in the Domestic Missions of our Church, and pray that it may be, with reference to them, an earnest of even better things in the future, of a steadily deepening sympathy, of more liberal offerings and of more frequent and fervent prayers.

## LEGACIES.

The following items have been received from Legacies, viz :—

Legacy of Orange Clark, Esq., Pipestown, Mich., half.....	\$100 00
“ Mrs. A. Lawrence, Boston, Mass., (less Gov't. tax).....	2820 00
“ Catharine Moore, Philadelphia.....	2350 82
“ W. A. Richards, Esq.....	749 00
“ Mrs. Lydia Tuttle Fessenden.....	1000 00
“ Miss Gracey, Derby, Conn.....	50 00
“ Mary E. Chapcau.....	940 00
“ D. Ticknor, U.S.N.....	25 00
“ B. F. Lake, Bethlehem, Conn.....	2598 18
“ Lucy Nichols.....	56 00
Estate of Mrs. Mary E. Wood.....	15 00
	\$10,804 00

DIOCESES, ETC.	AMOUNTS CONTRIBUTED IN		
	1865.	1866.	1867.
Maine.....	\$232 22	\$288 83	\$213 62
New Hampshire.....	289 88	471 83	215 16
Vermont.....	359 12	366 01	378 75
Massachusetts.....	2,931 56	3,951 17	6,457 04
Rhode Island.....	2,556 83	3,064 75	2,418 52
Connecticut.....	6,130 68	7,033 82	6,289 26
New York.....	18,016 57	24,835 07	39,632 09
Western New York.....	3,165 18	3,715 93	3,329 52
New Jersey.....	3,692 07	1,461 60	2,437 68
Pennsylvania.....	.....	6,986 52	6,690 16
Pittsburgh.....	7,212 72	1,132 26	1,635 83
Delaware.....	295 51	318 64	311 14
Maryland.....	4,517 47	3,403 11	3,948 96
Virginia.....	.....	39 20	163 00
North Carolina.....	.....	6 00	127 60
South Carolina.....	.....	.....	197 26
Georgia.....	.....	.....	77 50
Florida.....	10 00	139 72	39 00
Alabama.....	.....	.....	53 70
Mississippi.....	.....	.....	92 75
Louisiana.....	.....	48 25	12 00
Texas.....	.....	15 00	140 25
Arkansas.....	.....	27 40	25 33
Tennessee.....	.....	21 35	1,739 95
Kentucky.....	514 10	1,032 60	853 37
Ohio.....	1,451 50	1,535 08	196 68
Indiana.....	340 80	398 23	2,865 49
Illinois.....	1,702 90	1,519 99	921 33
Michigan.....	1,063 30	1,683 54	601 39
Wisconsin.....	1,011 57	970 46	421 18
Minnesota.....	304 00	738 59	190 07
Iowa.....	140 80	83 70	909 75
Missouri.....	1,125 05	1,687 65	24 21
Kansas.....	14 25	20 00	120 78
Nebraska.....	134 80	114 20	8 30
Dakota.....	18 85	7 10	.....
Montana.....	.....	.....	.....
Colorado.....	.....	.....	.....
New Mexico.....	.....	.....	.....
Arizona.....	.....	.....	.....
Utah.....	.....	.....	.....
Nevada.....	15 00	30 00	.....
Idaho.....	275 00	.....	.....
Washington.....	154 05	110 20	100 50
Oregon.....	586 25	190 29	61 00
California.....	170 87	259 04	141 15
Young Soldiers of Christ.....	.....	.....	7,799 31
Legacies.....	10,111 93	4,259 78	10,804 00
Miscellaneous.....	3,983 57	3,940 57	6,517 54
Totals.....	\$72,514 94	\$75,957 08	\$109,251 07

## THE FIELD.

It is the same, great in its proportions and in its opportunities of work for Christ and His holy Church, that has been spoken of in more than thirty Annual Reports of the Domestic Committee to this Board. Its physical and commercial features are perpetually and rapidly changing under the pressure of the intensely restless and aggressive life of our people. Would, to God, that this same life, so far at least as it may at all claim the name and character of Christian, were so thoroughly permeated and swayed by the Spirit of the Gospel as to work anything like correspondingly hopeful changes in the moral and spiritual aspects of the field. Would to God that the Christian life of our glorious Church, genuine as to the objects of its faith and devotion, and also as to the formal recognition, to some extent, of the claims upon it of those who are perishing, were comprehensive enough in its aims, and active enough in its movements, to meet the needs, very broad in their range, and of an urgency, perhaps, without a parallel, of our time and our country. As a Church, laden with the sublime and perilous responsibility of maintaining and propagating in this land the faith of our God and His Christ, in its integrity, as once delivered to the saints, the catalogue of our lost or greatly embarrassed opportunities is absolutely frightful to look upon; and yet, indulging all too largely in self-satisfaction, and reposing all too calmly and confidently upon the securities of our ecclesiastical position and the greatness of our privileges, which, unimproved must become as millstones about our neck, we are now allowing this long and dark catalogue to be lengthened. Great interests, greater by far than any that fall within the range of the worthiest worldly estimates, cry with a loud voice, saying, "How long, O Lord, holy and true," how long?

The Committee are not unmindful that it has pleased God during the past year or two, to bless the members of our Church with more of the missionary spirit than had been previously vouchsafed. Missionary information is more sought now than ever before; missionary prayers are more abundant and fervent; and missionary offerings are greater in number and amount. All this is thankfully recorded. But our missionary zeal as yet bears no just proportion to the magnitude and importance of the work that God has laid upon us. There are significant throbings in the great Church heart, enough to show that death is not stealing upon it, but not enough to show that its capacities for holy and effective fervor are one-half employed. We need a missionary awakening, thorough enough to make us tremble as we reflect upon the past, and strong in the might of a holy and unreserved consecration, as we deal with the present and contemplate the future. Such a missionary awakening would effect all interests most happily. It would give fresh life and power to parochial organisations for local work, forcing out of sight and out of mind all parochial strifes and bickerings, and settling all questions of churchmanship on the basis of love and work for the salvation of men. It would soon liquidate all parochial indebtedness and carry forward to completion all parochial enterprises now in progress. It would fill all the churches in the land and build many new ones. It would found hospitals and schools wherever they were needed. It would turn the thoughts and hearts of many of our young men towards the Ministry of the Church. A dearth of candidates for Holy Orders would soon cease to be our complaint and our reproach. And, while doing all this, it would greatly extend our general missionary work, and provide, in earnest and effective sympathy, in fervent and availing prayer, and in material aid, for its energetic and successful prosecution. Among all the delusions of our age there is no one more delusive than that which maintains that earnest, and even supreme devotion to the general work of the Church

must interfere with that which is local and particular. By logical necessity the greater comprehends the less, while the whole history of the Church shows that any amount of devotion to the less may exist without any adequate and required consideration of the greater.

The Committee in this Report do not attempt a statement in detail of the work entered upon and accomplished at the two hundred and forty-eight stations, in thirty-three jurisdictions, occupied during portions or the whole of the past year. Full details would swell the document to great size, and partial statements, devoid of striking facts, which are rarely the products of the most earnest prosecution of our missionary work, would be unsatisfactory.

Letters received from our Missionaries supply evidence, not to be mistaken, that they have been patient under the trials of their lot and faithful in their labors, and that their ministrations have been more than ever blessed of God to the comfort and strengthening of His people, and to the gathering into the precious fold of those who had been scattered abroad and were ready to perish.

THE Committee here present a tabular statement which gives the number of Missionaries who have been employed during portions of the past year, in the thirty-three jurisdictions named, and also the number at the date of this Report. The actual amount of service rendered is the same as it would have been had one hundred and ninety-one Missionaries been employed during the entire year.

JURISDICTIONS.	Number of Missionaries employed during portions of the year.	Number employed October 1, 1867.
Alabama .....	11	6
Arkansas .....	5	5
California .....	5	4
Colorado .....	2	1
Delaware .....	2	2
Florida .....	6	5
Georgia .....	8	8
Kansas .....	3	3
Kentucky .....	10	9
Louisiana .....	12	10
Michigan .....	11	10
Minnesota .....	16	11
Maine .....	3	3
Missouri .....	13	11
Mississippi .....	10	9
Nebraska .....	9	10
New Hampshire .....	3	2
North Carolina .....	25	20
Ohio .....	2	2
Illinois .....	9	6
Indiana .....	9	8
Iowa .....	7	7
South Carolina .....	20	20
Tennessee .....	10	9
Texas .....	11	9
Virginia .....	4	3
Wisconsin .....	11	9
Dakota .....	1	1
Oregon .....	5	5
Washington Territory .....	1	1
Idaho .....	1	1
Utah .....	2	2
Montana .....	1	1
Totals .....	248	213

## NEW JURISDICTION.

IN October last, during the sessions of this Board, the Rev. Daniel S. Tuttle was elected, by the House of Bishops, Missionary Bishop of Montana, with jurisdiction in Idaho and Utah. On the 1st of May last, Dr. Tuttle was consecrated to his high office and work, and, during the same month started for his distant field, accompanied by two Presbyters, the Rev. G. D. B. Miller and the Rev. E. N. Goddard, one Presbyter and one Deacon, the Rev. G. W. Foote, and the Rev. T. W. Haskins, having preceded him to begin work at as early a day as possible in Salt Lake City, where they are now laboring with the most cheering success.

Mr. Miller's central station is Bois  City, Idaho, whence he writes very encouragingly of the progress and prospects of his work. Mr. Goddard has been assigned by the Bishop to Helena and parts adjacent, Montana. He finds ample opportunities for work, and in the people a commendable disposition to help in sustaining the ministrations of the Church. The Committee lay before the Board the Report of Bishop Tuttle, which contains more information respecting the needs of this new and vast jurisdiction and the work already inaugurated in it, than they otherwise have it in their power to present.

## CONCLUSION.

The Committee earnestly appeal to the congregations of this Church, and to the individual members of the same, to provide TWO HUNDRED THOUSAND DOLLARS, during the current year, in aid of our great and steadily increasing HOME WORK. This amount is large when compared with the contributions of any previous year, but very small when considered in connection with the greatness and sacredness of the interests for which it is asked, or in connection with the ability of those from whom it is asked. The offerings of those who have comparatively but little, and, as a rule, cheerfully give of that little, with sums that would not be missed from the treasures of our rich Christian men and women, would make a vastly larger amount. It is God who giveth men power to get wealth, not that small portions of it may be cast into His treasury, but that He may establish His covenant with them, and the covenant calls for personal consecration and service, and for the use of all wealth to promote His glory, by whose power it is acquired. The Committee ask and plead for money. The work which they are set to supervise cannot be prosecuted without it. They ask and plead also for the prayers of God's people that they may gain what alone can make the money do its part well, the constant presence, with themselves and all their helpers, for comfort, for guidance and for strength, of the Holy Spirit of God. "Except the Lord build the house, their labor is but lost that build it."

By order and in behalf of the Domestic Committee,

A. T. TWING.

Mission Rooms, New York, Oct. 1, 1867.

*Secretary and General Agent.*

[B.]

## REPORT OF THE FOREIGN COMMITTEE.

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THE Foreign Committee, in presenting their Thirty-Second Annual Report, desire to renew their expressions of gratitude to God for the precious privilege of bearing an humble part in publishing the great Salvation among all nations. Through the wonderful developments of Divine Providence many great and effectual doors are being opened to us for the spread of the everlasting Gospel.

From every quarter of the great world field the cry comes to us for more laborers, rendering more and more imperative the demand for more enlarged missionary effort. Indeed, in not a few instances of the past, the very reverses we have experienced have arisen from the fewness of the laborers in the field, and never can we expect God's signal blessing until, as a Church, we awake to a more adequate sense of our duty to the millions of the race who are yet in heathen darkness.

The work of the past year, like that of those which have preceded it, has not been without its trials and reverses; yet, intermingled with these there have been many tokens of God's gracious favor and blessing which should encourage and stimulate us to more earnest endeavor in the great work He has given us to do, "while it is day, for the night cometh when no man can work."

### THE LOCAL SECRETARY.

The Committee regret to report the failure of the Rev. Dr. DENISON's health about the first of May, from long and faithful attention to the duties of his office; and, his physician having recommended entire freedom from care, the Committee granted him six months' leave of absence, and longer if necessary, with the earnest hope that this temporary relief from duty would be blessed to his restoration.

Mr. J. KIMBER, a candidate for orders, was appointed Assistant Local Secretary, and entered immediately upon the duties of his office, and, having had the advantages of a thorough business training, has rendered efficient service in this department in the absence of Dr. DENISON.

### SECRETARY AND GENERAL AGENT.

The Secretary and General Agent has employed as much of his time and strength as was consistent with the discharge of other duties, in presenting in different churches the claims of our Foreign Missionary Work. The increase of general care, arising from the absence of Dr. DENISON, whose experience and wisdom were of so much value, has rendered him at times unfit for Sunday labor. He has endeavored, however, to avail himself of every opportunity for presenting the claims of the work. Besides attending the Delegate Meetings of the Board, he has delivered about one hundred missionary sermons and addresses in churches, Sunday-schools, and missionary meetings. Collections were made on these occasions whenever circumstances would permit. These were generally in advance of those of former years, especially in the smaller

parishes, in many of which they were more than double those ever made before at any one time for the same purpose. The kindly and cordial manner in which he has been received, the readiness of the people to hear and respond, and the measure of success which has attended his labors in this department, have deepened the conviction of its importance as a means of increasing the interest of the churches in our Foreign Missionary Work.

He has also had the editorial charge of the missionary publications, assisted by the Rev. Mr. LIGGINS, whose feeble state of health prevents his engaging in more active duties, but is able to render very valuable assistance in the conduct of the Foreign Department of the *Spirit of Missions*, the *Carrier Dove*, and the *Ten-Weeks Paper*. With the *Carrier Dove* Mr. LIGGINS has taken special pains to bring it to a condition of high perfection; and the appreciation of his labors is manifest in the large increase of its circulation, which has reached the number of thirty-three thousand, and is increasing at the rate of about one thousand a month.

## FINANCIAL STATEMENT.

Receipts of the Foreign Committee from the 1st of October, 1866, to the 1st of October, 1867, including interest on Trust Funds,..... \$81,352 48

Of which contributed for missions in Greece,.....	\$415 62	
“ “ China and Japan,.....	2,949 72	
“ “ Africa,.....	7,548 56	
“ “ Mexico,.....	134 37	
“ “ Haiti,.....	5,834 45	
“ “ Specific objects,.....	7,095 16	
“ “ General Fund,.....	57,374 59	
	<hr/>	
	\$81,352 48	
Balance on hand, October 1st, 1866,.....	1,252 20	\$82,604 68

The expenditures for the same period were,

For the Mission in Greece,.....	\$3,466 06	
“ “ China and Japan,.....	6,051 41	
“ “ Africa,.....	36,110 77	
For the Mission in Mexico,.....	3,196 32	
“ “ Haiti,.....	6,428 80	
For publication account, &c., &c.,.....	7,962 10	
For specific objects,.....	7,219 85	
General expenses—salaries of Secretaries and Clerk hire,.....	8,169 81	
Expenses—Delegate Meetings,.....	394 30	
“ Board of Missions,.....	102 95	
“ Missionary Box Association,.....	216 35	
Rent,.....	456 00	
Traveling expenses of officers,.....	259 52	
Foreign and Domestic postage, stationery, freight, insurance, &c.	1,560 15	
Cash on hand, October 1st, 1867.....	1,010 29	\$82,604 68

Balance on hand, October 1st, 1867,..... \$1,010 29

Amount from five-cent collections, included in the above,..... \$3,645 94



## LEGACIES.

Conn.....	Bethlehem,.....	Estate of B. T. Lake,.....	2,600 42
"	Stratford,.....	" Mrs. G. T. Bedell,....	100 00
Mass.....	Jamaica Plain,.....	" Miss Mary Davis,....	188 00
"	Boston,.....	" Miss A. E. Codman,..	50 00
"	" .....	" Amos Lawrence,.....	3,760 00
"	" .....	" Mrs. L. T. Fessenden,	1,000 00
N. Y.....	Greenpoint,.....	" Miss Wood,.....	43 00
Penn.....	Philadelphia,.....	" Miss C. M. Moore,...	2,438 62
"	Reading,.....	" W. A. Richards,.....	750 00
Mich.....	Ann Arbor,.....	" B. Ticknor,.....	25 00
Wis.....	Whitestone,.....	" Orange Clark,.....	100 00
			\$11,055 04

## AFRICA.

## RETURN OF BISHOP PAYNE.

Bishop PAYNE sailed for Africa by way of England on the fifth of September, accompanied by Mrs. PAYNE and Miss MARY E. SAVERY, a newly appointed missionary teacher. The year's sojourn in this country proved, with the blessing of God, quite effectual in restoring the enfeebled health of the Bishop and Mrs. PAYNE, so that they are able to return to their work with renewed strength. While in this country he was occupied in translating into the Grebo language spoken at Cape Palmas, the Prayer-book and parts of the New Testament, and also in presenting in the churches the claims of the African Mission.

Mention was made in the last Annual Report of the feeble health of Mr. and Mrs. HARTLEY. They have since found it necessary to return to this country; Mrs HARTLEY's health being so prostrated that for some time after her arrival her life was almost despaired of. Both are much improved in health, but their connection with the mission, we regret to say, has ceased for the present.

The following appointments have been made, viz. :—

Miss JULIA B. GREGG,  
Mr. WILLIAM EVANS,

Mr. R. G. WARE,  
Miss MARY E. SAVERY.

Mr. EVANS has since withdrawn from the mission.

The following appointments have also been made of Liberian Missionaries upon their nominations to the Foreign Committee by the Liberian Committee of Philadelphia; said Committee being responsible for their support, viz. :—

Rev. G. W. GIBSON,  
Rev. ALEXANDER CRUMMEL,

Rev. A. F. RUSSELL,  
Rev. E. W. STOKES.

The Rev. Mr. STOKES has since deceased, on the 26th of February.

## MRS. HOFFMAN.

The protracted care of the Orphan Asylum, in addition to her heavy bereavement, though nobly borne for a time, proved at length too much for Mrs. HOFFMAN, and her

strength gave way under it, and she was obliged to seek relief abroad, and is now in England under medical treatment.

DEATH OF THE REV. THOMAS TOOMEY.

The Committee are pained to report the death of another faithful and devoted missionary, the Rev. THOMAS TOOMEY, who was called to his reward on the eleventh of July. He was a native of Ireland, and when a boy was providentially rescued from a plundered ship. He was reared and educated in our African mission, and became a very efficient and self-denying missionary. The last year of his life, owing to the feeble force of laborers, was one of incessant and arduous toil, in going from station to station, and in cheering the native catechists and teachers in their work. Bishop PAYNE, who has known him from his boyhood, thus speaks of him: "Mr. TOOMEY was earnest in his Christian character, a successful student, and zealous minister and missionary, waxing stronger and stronger to his life's end. When, last year, he was left the only Presbyter of the Mission at Cape Palmas, he seemed to rise to the spirit and duties of his position; he labored on to and beyond his utmost strength, supervising all, animating all, until called to his exceeding great reward."

But the power and influence of a missionary's life do not end with his death. Like the grain of wheat it springs up and yields a harvest through successive years after the missionary has been gathered to his rest.

"God moves in a mysterious way  
His wonders to perform."

These clouds of trial which hang so heavily over our African mission, are not without their lines of light. The past year has been marked with more than usual religious interest in several of the more important stations. But a few months since a report was received from Mr. TOOMEY of a convocation held at Rocktown, the exercises of which were prolonged until midnight, without weariness or abatement of interest. Miss GREGG has taken Mrs. HOFFMAN'S place at the Orphan Asylum, and is addressing herself with energy and efficiency to her work. Soon after her arrival in Africa, while at Cavalla, she made the following statement to a friend at home, which is all the more significant because not intended for the public:

"I had no idea, and I think the Church in America has no perception of what has been accomplished here. Many do not know how the way has been prepared for the enlargement of the work, or see as an eye-witness does, how that very preparation constitutes an imperative call for the expenditure of labor and means at this point."

Miss MARGARETTA SCOTT has had the entire charge of the mission school at Cavalla during the Bishop's absence in this country. A naval officer, who recently visited that station, writes to a brother in this country an account of his visit, in which he says:

"Miss SCOTT attends personally to the feeding, clothing, and educating of sixty children; is doctress to the surrounding country, and in addition, edits the *Cavalla Messenger*. Such energy, enthusiasm, and devotion in the work never seemed possible."

The following words from her own pen breathe the spirit of the true missionary. After speaking of the religious interest at the station, she says:

"Do not let the Church get discouraged about Africa. Indeed it never had greater reason to be encouraged than now. Left almost without foreign laborers, the native Christians show that they have the root of the matter in them. They show by their present course, that the Gospel is so firmly planted here, that were even all the white missionaries withdrawn they would stand alone in the strength of the Lord." But the

greatness of the work yet to be done is almost overwhelming to these faithful laborers. The same devoted woman says: "If Christians at home could but realize the terrible degradation of the heathen, they would arouse themselves and rush to the field. When I look around upon the country teeming with perishing souls, my heart aches that I cannot do more; but even now the days often run into nights, and much has to go undone."

The Rev. Mr. FERGUSON, at Cape Palmas, and Rev. SAMUEL SETON, at Cavalla, and all the other missionaries, catechists, and teachers, are laboring faithfully in their respective stations.

The Rev. J. K. WILCOX, at Bassa, reports large and attentive congregations, and increasing interest. His people are suffering for the want of a church, and although they are very poor they pledge themselves to furnish the lot, and have subscribed a thousand dollars towards the building. He asks for help to erect a plain and comfortable church in this growing and important commercial town of Liberia.

The reports from Mersurado County are very encouraging.

Monrovia, Caldwell, Clay Ashland, and Crozersville, are the chief points of operation, while connected with these are numerous out-stations in which the Gospel is preached by the Liberian missionaries. Two of these have recently been opened in New Georgia and Virginia by the Rev. Mr. CRUMMEL, interesting accounts of which may be found in the September number of *The Spirit of Missions*.

The following is from a recent report of the Standing Committee in Mersurado County: "The Committee are thankful to report five candidates for orders, two of whom hope for ordination on the arrival of Bishop PAYNE. The membership of the Church in this county has increased twenty per cent. during the year, and we have good reason to hope, from present indications, that a glorious ingathering of souls is at hand. There are now forty-six candidates waiting for confirmation."

#### THE TRAINING SCHOOL.

The Rev. Mr. AUER having been released from the charge of the Mission House in Philadelphia, is about to return to Africa, and will give his special attention to the training of native ministers and teachers.

The Committee are more and more confirmed in their judgment of the wisdom and importance of giving especial attention to this branch of the work, to which Divine Providence so distinctly points.

In order, however, to raise up a faithful and efficient native ministry, which is the great hope in the evangelization of Africa, there must be years of careful and thorough training, and the opportunities for such training must be provided. The Committee are desirous, therefore, as soon as the means can be obtained, of establishing a permanent school for this purpose in Africa, under the charge of the Rev. Mr. AUER, whose missionary experience and ardent devotion to the African mission, render him well fitted for the work.

It will require about ten thousand dollars to carry out this enterprise upon the proposed plan.

#### CHINA.

After years of trial and depression, the present prospects of the China Mission are steadily brightening. The feeble band of laborers were greatly cheered by the return of the Rev. Mr. and Mrs. NELSON, who sailed in December last, and arrived in health and safety on the sixth of February; the Pacific Mail Steamship Company having taken

them to Yokohama for half the usual fare. In a letter, dated Shanghai, February eighth, Mr. NELSON says: "We have made the passage from New York to this place in less time, no doubt, than it was ever made before. We do not seem half so far off as we formerly did. We received a cordial welcome, and attended a Chinese prayer-meeting on the evening of our arrival, where we met a number of our former co-workers, which was cheering to our hearts in the absence of many familiar faces, and in the midst of many changes."

Bishop WILLIAMS sailed for China on the eleventh of September. During the most of last winter he was providentially occupied in watching by the bed-side of a sick mother, who died early in the spring. The remainder of the spring and summer were spent in visiting the churches in the Middle and Southern States, with a view to awaken in them a greater interest in the China Mission. He returns to his great and responsible work with health and strength fully restored.

At the request of the Foreign Committee he returned by way of England, in order to attend the Pan-Anglican Council, with a special view to an adjustment of the relations between our Mission and those of the English Church in China.

The Rev. Mr. HONG at Peking has been sadly afflicted in the death of his wife and child. His patient and heroic spirit, under such heavy trial, is manifested in the following words, under date of March seventh: "Though my heart bleeds at the thought of my beloved ones, whom I see no more, yet I know I am not left alone, and that He who has already shown me His hand amidst the darkness that has fallen upon me will be the guide and protector of my children. I comfort myself with the thought, What could I do worthy of a missionary if I should be unwilling to endure anything for the work's sake. No, I will not shrink back, but am ready to go on in the path which the Lord directs, without regard to personal comfort." After resting for a few days from "many weeks' excitement and many sleepless nights," he is prosecuting his work again with "new zeal and hopes."

The Rev. Mr. THOMSON, at Shanghai, who has long had a heavy burden to bear, and has stood faithfully at his post, among other interesting facts in his Semi-Annual Report, under date of January 4th, speaks of their "Native Missionary Society," organized by Bishop WILLIAMS, when he passed through Shanghai on his way home. "The meetings have been well attended. There are now fifty-three members; subscriptions have been paid in to the amount of one hundred and thirty dollars and ninety-five cents in silver. They have a boys' and a girls' school, with forty-two scholars in all. To this Society, also, belongs the Female Missionary Society, of which Mrs. THOMSON is the President, which has also met with encouraging success." In the same report, Mr. THOMSON thus forcibly expresses himself with reference to the impressions that have prevailed in this country, of late years, respecting the China Mission: "I do not like the phrase I have seen in the papers that the China Mission has been disintegrated. What do they mean? We have more stations than even when Bishop BOONE lived; we have as many or more scholars; we have more members who attend church; we have more native preachers and other helpers; we have a native female agent; we have two schools, supported entirely by the Chinese themselves. I believe we have a stronger Church to-day than we have ever had. It is the fruit of the labors of such as Bishop BOONE, Miss JONES, Miss FAY, and other worthies."

Services are held in the chapel, in the dialect of Shanghai, every day in the week but one, and the aggregate of hearers is reported as by no means small. Of the blessing attending these services, the following is an illustration given by Mr. NELSON in a recent letter:

“Last evening Mr. THOMSON and myself had a conversation with a man who has been diligently inquiring the right way for some time, and who began his inquiry by saying that he had tried the idols, and the spirits, and the various religious schemes of his own people, and found them all utterly worthless, and therefore he came to seek in the doctrine of Jesus what he had sought in vain elsewhere.”

The Rev. Mr. NELSON thus speaks of the importance of reviving the Mission Boarding Schools:

“The past experience of our Mission, and the value of our present assistants go to show the importance of the Mission Boarding Schools. The various missionary and other Christian families among the natives, which are now really the most substantial fruit of the work of the past, are additional and strong proofs of the value of these schools. Can nothing be done to revive them? Miss FAY is here with her long experience. Mr. THOMSON fully accords with me in this view. We keep up the preaching, and we trust with good effect; but we need these nurseries where the children can be thoroughly trained, line upon line, and where they can be cut off from the influences of their heathen homes.”

MISS LYDIA M. FAY was formerly a teacher in our Mission Boarding Schools. When these were broken up, she engaged in the service of the English Mission. She has recently rejoined our Mission, and with her experience and efficiency will be of great advantage in the work of reviving these schools.

MISS SUSAN M. WARING, of St. Ann's Church, Brooklyn, has been appointed a teacher in the China Mission, and sailed on the twenty-first of September, by way of Panama; the Pacific Mail Steamship Company making a reduction of one-third the usual fare to Yokohama.

#### MONUMENT OF BISHOP BOONE.

The foreign residents and native Chinese have given further testimony of their affection for the lamented Bishop BOONE by providing the means for the erection of an appropriate monument to his memory.

The last Semi-Annual Report of the China Mission has been received from Mr. THOMSON, in the absence of the Bishop, and will be presented at the proper time and appended to this Report.

#### JAPAN.

In November last the Foreign Committee prepared a Memorial to the Government of the United States, praying it to use its influence in connection with that of the English Government, to persuade the rulers of Japan to repeal the law which makes the open profession of Christianity penal. Bishop WILLIAMS, at the request of the Committee, conveyed this Memorial to Washington, and in company with the Rev. Dr. HALL, who kindly proffered his services, presented it to the proper authorities.

A reply to the same was received through the Hon. Secretary of State, saying that “Although any active measures in reference to it would be regarded as premature, yet the Government would instruct its minister in Japan to make inquiries upon the subject, and if he should find the prospect at all favorable, to co-operate with her Britannic Majesty's representative in endeavoring to have the disabilities against Christians in Japan removed.”

It would appear, however, that without any formal and legislative enactment the obstacles opposed by this law to the spread of Christianity are being practically re-

moved. We are informed by the Secretary of the Dutch Reformed Board of Missions, that from their last advices their missionaries were preaching in their own houses unmolested, and have interesting scholars, who make no concealment of their desire to understand the Word of God.

Whatever there may be in the rumors respecting the commencement of persecution in Japan, the time must be near at hand when that country will be entirely open to the spread of the Gospel. The Japanese are an active, enterprising people, already mingling with the civilized world, and prepared to receive the blessings of Christian civilization.

When Mr. and Mrs. NELSON were on their way to China, they were detained for a few days at Yokohama. A man, who had recently received a copy of the Bible, told them that he "had sat up nearly all night reading it, and that he might as well have sat up the rest of the night as he could not sleep for thinking of that wonderful book."

A new edition of the Japanese Phrase-book, which was called for, has been prepared and published by the Rev. Mr. LIGGINS, who was one of the first missionaries in Japan.

It is very important that we should have two or more missionaries in that one of the most interesting missionary fields in the world, to carry on the work which our missionaries were the first to begin; but the Committee have as yet been unable to obtain them. There is a present prospect, however, of obtaining one or more missionaries for that field.

#### GREECE.

The labors of the venerable Dr. and Mrs. HILL have been greatly increased during the past year by the large influx of Cretan refugees. In a recent letter, Dr. HILL says: "We felt it our bounden duty to do all in our power to provide for the moral and religious training of the numerous youths thus cast upon us. More than three hundred were received into our schools during the winter, not only female children, but grown-up young women, and boys and lads. In this exceptional case we departed from our usual system, which had hitherto been confined to the education of females. Our school-house, capable of holding six hundred pupils, presented a sight that would have gladdened the hearts of our fellow-Christians in America.

"Through the medium of these, our pupils, we became acquainted with their families. These were regularly visited, and their condition ascertained. Scripture readings were introduced, and have been regularly kept up by our excellent co-laborers, Miss MARIAN MUIR and Miss MASON. We have felt constrained under the circumstances to continue the regular instruction of the Cretan youth in our schools during the whole of the summer. Our annual recess of two months, during July and August, we felt obliged to abandon. We found it very oppressive, for we have rarely experienced so hot a season; but there was no alternative and no relief. Fourteen hundred garments have been made up in our Mission school for the Cretans from February to June."

As a member of the Anglo-Greek Committee, Dr. HILL has also been actively engaged in relieving the temporal wants of the unfortunate people who have Providentially been cast in so great numbers upon them.

Miss MARY BALDWIN, although not at present a resident of the Mission family, has been continued upon the list of missionaries, in consideration of the many years of faithful service rendered to the Mission, and has performed such general missionary work as her feeble state of health would permit. She has assisted in organizing and

maintaining Sunday-schools and industrial schools among the Cretans, and shared an active part in the great and general effort for the relief of their destitution.

## APPOINTMENT OF MISS MUIR.

At the request of Dr. HILL, the Committee have appointed Miss MARIAN MUIR a teacher in his school, in whom he finds a valuable assistant.

## ENLARGEMENT OF THE MISSION.

The Committee have given due consideration to the resolution of the Board, adopted at the last Annual Meeting, respecting the enlargement of the Greek Mission, "so soon as the way shall be opened to do so."

In view of the progress of events, and the importance of missionary work in that country, the Committee have thought it best to appoint a suitable representative to visit Greece, that they may become possessed of the information they specially need, respecting the present condition of our missionary work there, the opportunities for its enlargement, and the best methods of accomplishing that end; and thus be able the more satisfactorily to respond to the request of the Board. They have accordingly appointed such commissioner.

Meanwhile the Committee have endeavored, by correspondence and otherwise, to obtain missionaries for that field; but, with the exception of Miss MUIR, above referred to, they have not yet been able to procure such persons as were regarded suitable for the work.

## HAITI.

A storm of revolution has recently swept over the island of Haiti, which we had reason to fear would seriously hinder the missionary work so auspiciously begun in that field. On the contrary, however, from our late advices, it would appear that Divine Providence is overruling these political troubles for the spread of the Gospel rather than its hindrance.

Of this the Rev. Mr. HOLLY writes, under date of June 29:—

"All the leading members of the present administration, commencing with General SALNAVE, are positively in favor of the propagation of our religion here. I firmly believe that God has overruled this whole affair, so as to turn it to the greater advantage of the Gospel in its propagation in this country."

The following statistical report of the Mission has been received, under date of May the 8th:—

Trinity Church, Port-au-Prince, Rev. J. T. HOLLY, Rector.

Families .....	33	Contributions, communion alms,	
Baptisms, infants.....	9	in gold.....	\$32 50'
Communicants, added by removal.....	13	Other offerings, for objects with-	
Lost by removal.....	15	in the parish.....	64 24
Lost by death.....	3	For objects without the parish....	24 92
Present number.....	54	Total.....	\$121 66
Burials .....	9	Sunday-school teachers.....	9
Marriages.....	2	Scholars.....	56

Church of the Good Shepherd, Cabaret Quatre, Rev. J. ALEXANDRE, Minister.

Families.....	30	Marriages.....	2
Baptisms, infants.....	9	Burials.....	2
Communicants.....	23		

The whole of this mountain region is organized into Bible-classes for the study of the Word of God ; by reading and oral instruction in the Holy Scripture.

#### THE MEMORIAL CHURCH.

The Missionary work at Port-au-Prince has suffered great inconvenience in the loss by fire of their place of worship. The room in which they have since held their services, furnished by one of the wardens of the parish, is much too small for the congregation, and many absent themselves on this account.

The Sunday-school, which is also increasing, has been held, since the fire, in Mr. HOLLY's own house, and the whole work is being carried on under great disadvantage.

The Committee, therefore, determined to build a church and parsonage for the accommodation of the missionary and his congregation, to cost about six thousand dollars, and to make it a memorial to the lamented Bishop BURGESS, who, in the providence of God, performed in that parish his last official acts. They accordingly, through their General Agent, made special appeals for this purpose. These appeals were generously responded to by the personal friends of Bishop BURGESS, so that the Committee were enabled to carry out this measure ; and the frame, and other prepared materials for the purpose, are now ready for shipment.

Upon learning of this projected enterprise, the members of Mr. HOLLY's congregation were much encouraged, and at once set on foot an effort to raise the means for the purchase of a lot.

In connection with his other duties, the Rev. Mr. HOLLY has organized and kept up preaching stations in destitute places, assisted by candidates for orders as lay-readers, to whom he gives private instructions.

An interesting letter from Mr. HOLLY, under date of June 29th, respecting the work in that field, including an account of the Annual Convocation, may be found in the September number of THE SPIRIT OF MISSIONS.

#### MEXICO.

The unsettled condition of Mexico, during the past year, has rendered impracticable any systematic missionary effort in that country. The Committee have embraced such opportunities as were afforded for the dissemination of Christian literature. Beyond this but little has been effected. They have used every means in their power to acquire reliable information upon which definite action might be based. It is stated by those who have had opportunities for judging, that there are a large number of priests, who, with their congregations, are ready and anxious to renounce the papacy, and unite in efforts to establish a reformed Catholic Church upon the model of our own, and that parishes could be readily formed, and churches, already erected, could be secured at little or no expense. Many of these priests and people have already suffered much for the truth's sake.

From such information as has been gathered from various sources it is evident that there is an important opening for missionary work in that country, and that it be-



longs especially to our Communion to enter this open door, and establish, by God's help, a pure branch of the Church of Christ.

In view of the difficulties attending missionary operations in Mexico, the Foreign Committee are of the settled conviction that no systematic and permanent work can be effected without first sending into that field a competent Commissioner, who shall, by personal observation and inquiry, ascertain, as far as practicable, the spirit, the numbers and plans of those who are engaged in the movement of establishing a reformed Catholic Church, and thus be able, with God's blessing, to guide, encourage, and organize the work. It is their purpose, therefore, to carry out this measure at any early day, and they are desirous of securing, if possible, the services of one of our Bishops for this important commission.

#### CHURCHES FOR FOREIGN RESIDENTS.

The Foreign Committee have been applied to in a number of instances during the past year, as in years preceding, to appoint missionaries, and aid in establishing churches among foreign residents in important places without the bounds of the United States.

The Committee have declined to take action upon such cases, not from lack of interest in the work, but because they were regarded as not being strictly within their province of action.

They have referred such parties to Canon 5, Title III, passed by the General Convention of 1865, which provides for the formation of parishes in "foreign lands," but does not devolve upon the Foreign Committee the responsibility of appointing missionaries, or furnishing pecuniary assistance to such parishes.

#### CONCLUSION.

From this brief and imperfect survey of our Foreign Missionary Work, we cannot fail to be impressed with the truth, that, in the fewness of our laborers in the Foreign fields, and the limited means expended to meet the pressing and multiplying needs of the same, we are far from coming up to the measure of our opportunities which God is everywhere opening before us.

May this humiliating thought incite us to a higher and holier zeal, a more enlarged consecration of means to the work of sending the Gospel to the heathen, and to more earnest prayer to the Lord of the harvest that "He would send forth more laborers into His harvest."

By order and in behalf of the Foreign Committee,

HENRY H. MORRELL,

*Secretary and General Agent.*

## REPORT OF THE FREEDMAN'S COMMISSION.

WHEN the Freedman's Commission entered upon the work entrusted to it by the Church, large demands were made upon its funds for the relief of the physical wants of the Freedmen. During the past year these demands have been very much less, and have been met by the ordinary contributions of clothing from our congregations, so that the Executive Committee have been able to devote themselves wholly, in the appropriation and use of their pecuniary resources, to "the religious and other instruction of the Freedmen."

## PENNSYLVANIA BRANCH.

Early in last December, a number of ladies connected with various parishes of our Church in Philadelphia, with the advice and consent of the Executive Committee organized a society, auxiliary to the Commission, under the title of the Pennsylvania Branch of the Freedman's Commission of the Protestant Episcopal Church. The precise relation of this Branch to the Commission may be seen in the following self-imposed restrictions, namely: that its selections of stations and nomination of teachers shall be subject to the approval of the Executive Committee; that it shall lay before the Committee monthly statements of its receipts and expenditures; and that its teachers shall send to the same body monthly reports of their schools. During the nine months of its existence, this Society has received, in money, five thousand nine hundred and seven dollars and eleven cents, (\$5,907.11,) and supplies of clothing and books valued at twenty-five hundred dollars, (\$2,500,) and it has sustained in that time seventeen teachers, for longer or shorter periods, with eight hundred and sixteen pupils enrolled. The success of this Society is largely due to the energy and zeal of its President, Mrs. Isabella James, and her laborious and faithful co-workers, who have performed the duties of their various offices with devotion and assiduity. Its past success supplies assurance of future prosperity.

## FINANCIAL STATEMENT.

Cash on hand, as per Treasurer's Report, September 30, 1866.....	\$1,383
Received from sales of clothing.....	4,430
Received, during the year ending September 30, 1867, for general purposes.	19,783
And for special purposes.....	3,626
Being from all sources, and for all objects.....	\$29,223
During the year, the Treasurer has paid.....	28,209
Drafts on the Treasurer outstanding.....	2,109
Total—payments and drafts.....	\$30,319
Amount of drafts over receipts, September 30, 1867.....	1,095
Received and disbursed by Pennsylvania Branch.....	5,907
Which added to receipts of Commission.....	29,223

Give a total of.....	\$35,130 65
During the past year there has been received thirty-five packages of books and clothing, valued at.....	\$1,698 70

In addition to the gifts above acknowledged, the Committee are also indebted to the American Bible Society for larger donations of Bibles and Testaments, and to the New York Bible and Prayer-Book Society, the Church Book Society, and the Evangelical Knowledge Society, for supplying, at half price, such of their respective publications as were needed.

From the above statement it will be seen that on the first of this month, the drafts upon the Treasurer had exceeded the receipts, by one thousand and ninety-five dollars and eighty-eight cents. As all salaries are paid monthly, in advance, and have actually been paid to the first of November, this deficit should be set down to the expenses of the present year. But for the kindness of the Treasurer, who consented to honor their drafts, the Committee would have been compelled to call home their teachers, and suspend their work. It is hoped that this act of generosity will be appreciated by the members of the Church, and that liberal offerings will at once be made to relieve the treasury, and to enable the Committee to prosecute their work with greater vigor, and extend it into many new fields to which they are invited, and which promise an abundant harvest.

The month of November is at hand, when the people of the land will be called to offer thanksgiving to Almighty God for the blessings of the past year. It has been thought by the Freedman's Commission exceedingly proper that this Thanksgiving season should be designated for offerings to their work, as the Advent and Epiphany seasons have been respectively set apart for offerings to Domestic and Foreign Missions. When a nation appears before God to offer praise, it should remember in its alms those whom the Providence of God has entrusted to its care and protection.

BEQUEST.

We record, with gratitude and thanksgiving to God, the first bequest to our Commission. Mr. J. SULLIVAN WARREN, of Boston, who departed this life since the last meeting of the Board, among numerous other benevolent objects remembered our work, and devised to our Commission the sum of two thousand dollars, (\$2,000,) to be paid within three months after his decease, and five thousand dollars (\$5,000) to be paid on the decease of Mrs. WARREN. The first-named sum, less the Government tax, was paid to the Treasurer of the Commission within the time designated. In the community where Mr. WARREN lived and died, he was known and esteemed for his good works. Like his blessed Saviour, he literally went about doing good, relieving the wants and ministering to the sufferings of his fellow-men in person. Many now rise up and call him blessed; and who can estimate the joy which will be his at the great day, when he will be gathered the harvest of the seed sown through his legacies? He being dead, yet speaketh. May his example find many followers.

TEACHERS AND SCHOLARS.

Last year we reported "the number of teachers as twenty-three, and the number of scholars as sixteen hundred;" this year we have to report the number of teachers employed, for longer or shorter periods, forty-five, and the number of scholars enrolled, eighty-two hundred. Add to these those connected with the Pennsylvania Branch, and

the sum will be sixty-two teachers, and four thousand and sixteen scholars, giving an average of about sixty-four scholars to every teacher.

The Committee are exceedingly gratified to be able to state, that almost everywhere, the teachers of the Committee have been received and treated with great kindness, and they have generally won for themselves and the work in which they are engaged, the confidence and respect of all classes. There is hardly a place where we have established a school, the mass of whose inhabitants, both white and black, would not regard the withdrawal of our teachers as a great calamity.

#### HIGH SCHOOL AT CHARLESTON.

The Convention of South Carolina, which met in the spring of 1866, appointed a Board of Missions to the Freedmen, to which was committed the whole subject of their instruction. The Board at once entered upon its duties with great vigor, and, through one of its members, obtained funds to purchase the U. S. Marine Hospital, at Charleston, a building admirably adapted to the purpose of a school, and capable of accommodating fifteen hundred pupils. Application was then made to the Executive Committee, for the appointment and support of a principal and four assistants, which was cheerfully and favorably responded to, although at the time the state of the treasury would hardly justify the additional expense. The Committee went forward, believing that the Church would sustain their action. The school was opened with appropriate ceremonies, in July last, and in a few days fifteen hundred applicants presented themselves for admission. Of these, about nine hundred were enrolled. To meet the requirements of this large and unexpected number of pupils, more teachers were absolutely necessary, and eight additional teachers were appointed. Thus the school can scarcely be said to have had either infancy or youth, but to have passed immediately from birth to mature manhood.

The importance of this work at Charleston cannot be over-estimated, and the Committee have resolved to give it liberal aid, pledging, for the ensuing year at least the sum of seven thousand dollars. They confidently look to the Church for the means to redeem this pledge, without at all intruding upon their other fields of labor.

#### NORMAL SCHOOL AT RALEIGH.

The Committee have felt for some time that it was essential to the permanent success of their work that persons of color, of both sexes, should be trained as teachers and thus become centres of influence in the enlightenment and elevation of their race. On this subject Bishop ATKINSON thus writes: "In order that the education of the freedmen at the South shall be general and effective, it must, to a great extent, be conducted by teachers of their own color. White teachers, able and willing to do such work, cannot be procured in sufficient numbers, either from the South or North, and therefore our resource must be to provide and to qualify young men and women of color, who shall be able to teach others also. In this point of view, a Normal School seems to be altogether indispensable to the effectual accomplishment of the good work on which the Church has entered." Through the considerate kindness of Messrs JOSIAH KING and THOMAS M. HOWE, Esq., Executors of the late CHARLES AVERY, Pittsburgh, Pennsylvania, (who devised a large sum of money to be devoted to the elevation of the colored people in the United States and Canada,) and through the generous aid of General HOWARD, the Committee have been enabled to organize a Normal School at Raleigh, N. C., which is soon to be opened under the auspices of the Co-

mission. A charter for this institution, to be known as the St. Augustine Normal School and Collegiate Institute, has been obtained under the general law of the State of North Carolina, and a number of the clergy and laity of that Diocese, with Bishop ATKINSON at their head, have accepted the position of Trustees. Messrs. KING and HOWE have consented to give as an endowment of this school twenty-five thousand dollars, to be held in trust by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, the interest of which is to be devoted to the support of said school forever. The Domestic and Foreign Missionary Society was elected as the Trustee of this fund, because it is a regularly incorporated Society, representing the whole Church in the United States, and because, on account of its charter and character, its acceptance of the trust would be a pledge of the perpetuity of the institution, which it is proposed to endow. It will be necessary for the Board of Missions to adopt a resolution accepting the trust, and to designate and authorize one of its Treasurers to receive and hold the necessary funds or securities. The Committee are sure that the Board will join with them in grateful acknowledgment to Messrs. KING and HOWE and to General HOWARD for their cordial co-operation.

In this connection it gives the Committee great pleasure to announce that, as the outgrowth of the Normal School, it is proposed to establish at Raleigh, under the authority of the Bishop of the Diocese, and the direction and control of the resident Clergy, a training school for the education of colored ministers. The importance and value of such an institution must be apparent to all, and should command the sympathy and co-operation of the Church at large. Although not strictly within the line of their operations, it is most intimately connected with the education and elevation of the freedmen, giving to the work completeness and symmetry, and they cannot, therefore, but wish the projected institution God-speed.

#### FREEDMAN'S BUREAU.

The Committee are under great obligation to General HOWARD and the assistant Commissioners and officers of the Bureau in the several States, for the aid which they have given to the Commission and its teachers, always extended, when asked for, with courtesy and promptitude. They are indebted for transportation of teachers to and from their schools, and for the erection of school-houses in various localities. The Pennsylvania Branch likewise acknowledges itself as the recipient of similar favors. It is but justice to say, that whatever General HOWARD or his agents have done, has been done under the law of Congress, authorizing the Bureau to aid benevolent associations in their effort to educate the freedmen. He has given to our Commission, as he has to all others, not as a religious body, but as a benevolent association. This does not detract from the value of his gifts, but merely relieves him from the suspicion of appropriating public funds to the use of any specific Church.

#### SECRETARY AND GENERAL AGENT.

The Secretary and General Agent having accepted, under the approval of the Executive Committee, the position of Principal of the Normal School at Raleigh, to which he had been unanimously chosen by the Trustees, has resigned his office in this Commission; his resignation to take effect the thirty-first day of October ensuing. The Rev. CHARLES GILLETTE, of Steubenville, Ohio, has been unanimously elected his successor, and has signified his acceptance of the trust. Mr. GILLETTE has already entered upon his duties.

## RESPONSIBILITY.

The field of the Committee's work has been continually widening and extending, and applications have multiplied from all parts of the South for the establishment of schools, the appointment and support of teachers, and the supply of books. Our Southern brethren are becoming daily more and more interested in the work of educating and elevating the freedmen, and there is no limit to the success which our Church could achieve in this department of labor, but that which is fixed by want of means. The Committee feel that the education of the freedmen, intellectually and spiritually, has a peculiar claim upon the sympathy and aid of the members of our Church in the North, from the fact that their brethren in the South are deeply interested in the work and desire to prosecute it. We speak what we do know when we say that there are hundreds and thousands of Episcopalians in the South, who, having in the past felt their obligation to instruct the colored people in religious truth, would fain to-day impart to them the light of secular and spiritual learning, and make them participants in all the privileges of the Christian Church; but are prevented by the want of means to sustain teachers and missionaries. In addition to the motive, found in the promotion of God's glory, which should influence every man, calling himself a Christian, to extend the knowledge of the Gospel and the Church of Christ, we have the entreaties of our brethren in the faith to come and help them. We ought to feel for, and seek to save the freedmen from the promptings of Christian love, and in obedience to the command of our Lord, to preach the Gospel to every creature; but how much more should we do these things when invited and urged by brethren, upon whom the responsibility primarily rests, to cooperate with them in this noble and beneficent work. The relations of our Southern brethren to the freedmen and ourselves, give us special facilities for holding forth the word of life, and for building up the Church of God among these children of Africa. And these facilities impose upon us increased obligations. It is very hard that those who see and know the needs of the freedmen, and desire to supply them, should find themselves powerless through want of means; and it is still harder that those who have means enough and to spare should decline or fail to furnish the necessary aid. Shall it be said, that, while thousands of our fellow-men were perishing for lack of knowledge, and while brethren entreated us to help them in a work which God has devolved upon us as well as them we shut our ears and our hearts to their cry, and were indifferent at once to the command of Christ, and to the claims of fraternal love and sympathy? While our Southern brethren are entreating us to help them, and application after application comes to us for aid, upon whom must rest the fault, if the freedmen are not taught in secular learning and brought into the Church of Christ? Clearly not upon the Churchmen of the South, but upon their Northern brethren who withhold the means required to prosecute the work, and withhold them in the midst of superfluity.

## CONCLUSION.

When a great branch of the Christian Church, through its highest legislative body, calmly and deliberately, and under a sense of undoubted obligation, engages in a new field of labor, and inaugurates an agency for the cultivation of it, it is to be presumed that it has counted the cost, and that putting its hand to the plough, it will not look back, much less go back. A work begun for Christ should be prosecuted vigorously and perseveringly unto a successful issue. If there were reasons for commencing a work among the freedmen, there are still greater reasons for continuing it; indeed, the

very fact that it has been commenced, should prove itself a sufficiently constraining motive for carrying it forward. As we have day after day been compelled to decline applications for aid from our Southern brethren, through want of funds, we have asked ourselves, why did the Church establish a Freedman's Commission at all, and why did it authorize the appointment of an Executive Committee to conduct its work, if it was not prepared to supply the necessary means for prosecuting it to the fullest extent? We cannot believe that our Church intends to relinquish what it has already gained, or retire from a work which is clearly embraced in the commission of its Head. For ourselves we feel that the Church must not go back in this relation. Christian feeling forbids it; Christian principle forbids it; our claim to be a pure branch of the Church Catholic forbids it. We cannot neglect or fail to labor for the salvation of the freedmen without sacrificing our Christian character, and without forfeiting our heritage in the living Church of Christ. God will have mercy upon us, His Spirit will strive with us, His people will shake off their lethargy, and we shall yet see our beloved Church, holding, as she does, evangelical truth and apostolic order, rise and put on her beauteous garments, and armed in the panoply of God, go forth to execute her great trust to teach all the people of our land. She cannot, she will not refuse to hear the cry of those who are ready to perish, nor withhold the bread and water of life from the famishing and thirsty. God grant that "we may all both perceive and know what things we ought to do, and have grace and power faithfully to fulfil the same."

By order, and in behalf of the Freedman's Commission,

J. BRINTON SMITH,  
*Secretary and General Agent.*

NEW YORK, Oct. 1st, 1868.

## REPORT OF BISHOP TUTTLE.

[D]

TO THE BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH,  
IN THE UNITED STATES OF AMERICA.

### REPORT :

On Wednesday, May 1st, 1867, I was consecrated Missionary Bishop of Montana, with jurisdiction also in Utah and Idaho. I attended the "Delegate Meeting" of the Board of Missions, held in Rochester, New York, in the month of May, and on the morning of the 15th, in Trinity Church, of that city, by request of the Bishop of Western New York, I confirmed two persons.

May 22d, I gave my canonical consent to the consecration of the Rev. J. FREEMAN YOUNG, D. D., to be Bishop of Florida.

May 23d, I left Albany, New York, for my missionary field, in company with the Rev. E. N. GODDARD, and Mrs. FOOTE and Miss FOOTE, wife and sister of the Rev. GEORGE W. FOOTE, of Great Salt Lake City; our party being increased by the accession of the Rev. G. D. B. MILLER, at Medina, on the morning of the 24th.

Let me pause here to mention some of the acts of kindness and encouragement extended to me before I left the State of New York. Parishes and individuals in the Counties of Chenango, Delaware, and Otsego, and in the cities of New York, Brooklyn and Rochester, paid over to me the sum of \$1,511.25, for my missionary work, and promised more help for the future. Members of St. Paul's Church, Oxford, New York Judge NELSON, of Cooperstown, Hon. J. V. L. Pruyn, of Albany, LOUIS McLANE Esq., and CHARLES E. NOBLE, Esq., of New York City, and Senator NYE, of Nevada were particularly active and kind in furthering my cause and helping me on my way. The New York Bible and Common Prayer Book Society, and the Protestant Episcopal Tract Society, through JAMES POTT, Esq., gave me two hundred and fifty Prayer Books fifty Testaments, and a large number of tracts. The Evangelical Knowledge Society through the Rev. Dr. DYER, gave me fifteen hundred Mission Services, and one hundred Prayer Books. The Church Book Society, through the Rev. Mr. CHANDLER, gave me more than one hundred dollars' worth of books for Sunday schools. For the kindness of all givers and friends, who cheered and helped me ere my departure, I desire herein to return my grateful acknowledgements.

After detentions, and through dangers arising from Indian depredations, we arrive safe, and thankful for the Lord's protection, in Great Salt Lake City, on the evening of July 2d. Of the three Territories comprised in my missionary field, I will first speak of the one which I entered first:

### UTAH.

Estimated area, ninety-two thousand square miles. Estimated population, one hundred thousand. The principal settlement of Utah was made by Mormons in the year 1847, at Salt Lake City, in a valley, at an estimated elevation of about five thousand feet above the level of the sea. Salt Lake City is supposed to contain now eighteen



thousand inhabitants. Logan, Ogden, and Provo, each, four thousand. Fillmore, Manti, and St. George, each, three thousand. Kaysville, two thousand, five hundred. Brigham City, Farmington, Nephi, and Springville, each, two thousand. Mormons constitute nearly all the white population of Utah. In the small towns of Fort Bridger, and Stockton, alone, are the major part of the inhabitants "Gentiles;" and, outside of these two towns and Salt Lake City, scarcely any "Gentiles" are found.

Outside of Salt Lake City there is not in all Utah, it is believed, a minister of religion of any kind other than Mormon. In Salt Lake City, thank God, we have two clergymen of the Church well at work. When our party arrived on the 2d, we were heartily welcomed by these two, the Rev. G. W. FOOTE, and the Rev. T. W. HASKINS. Messrs. FOOTE and HASKINS left New York for the West on the 5th of April, and arrived in Salt Lake City, after detentions and perils from floods and snows, the one on the 3d, the other on the 4th of May. They began services in "Independence Hall" on Sunday, May 5th. Theirs is believed to be the first celebration of Divine service agreeably to the Book of Common Prayer, ever made in Utah. Ever since, regular services have been continued by them on Sundays; in the morning and evening, in Independence Hall, in the afternoon at Camp Douglas (about three miles distant), with Sunday schools at both places.

July 1st, they opened a day school. They themselves teach some branches in this school. They employ for regular teachers in it, Miss FOOTE and Miss WELLS. I feel with them that this school must be kept up regularly, steadily, thoroughly. But at presents its bills for tuition will not, cannot, pay its expenses. Let me give two reasons for this. 1. It costs too much to keep a place in which to hold the school. The prices of rents are enormous. For his school-house (an old bowling-alley) Mr. FOOTE has to pay a rent of \$660 per year; and for the house which is his present hired Rectory, \$600. 2. The most of those who are willing to send their children to the school cannot afford to pay high rates of tuition. It is a settled fact that the school cannot now take care of itself. Mr. FOOTE estimated a deficit in its accounts, for the current year, of one thousand dollars. How thankful I was that I was able to say to him, "Go, on, Mr. FOOTE, go right on with your school, you shall have the one thousand dollars needed." How thankful I am to acknowledge here, that, before I left New York, JOHN D. WOLFE, Esq., offered me, through the Rev. Dr. DYER, one thousand dollars for my missionary work, and that lately, through the kindness of Dr. DYER, the one thousand dollars have been sent to me to be used in carrying on that school for one year.

Sunday (Third after Trinity), July 7th. In the morning, at Independence Hall, Messrs. FOOTE, GODDARD, HASKINS, and myself, taking the service, Mr. MILLER preached. In the afternoon, Messrs. GODDARD, MILLER, and HASKINS going to Camp Douglas, Mr. GODDARD preached. In the evening, at the Hall, I preached.

July 9th. Mr. MILLER left Salt Lake City for Boise City, his field of work.

Sunday (4th after Trinity), July 14th. In the morning, Messrs. FOOTE, GODDARD, POPE, and HASKINS, reading service, I preached, confirmed eleven persons, addressed them, and celebrated the Holy Communion. Sixteen of the congregation were partakers. We are glad to welcome within the chancel (for the Hall has now a chancel, arranged under Mr. FOOTE's direction) the Rev. A. F. POPE, of the Mother Church, from Guilford, England, who, in his tour, was stopping for a few days in Salt Lake City. In the afternoon, at Camp Douglas, Mr. HASKINS reading service, I preached. In the evening, at the Hall, Mr. POPE preached.

The Rev. Mr. FOOTE, in a letter to me, dated August 17th, sums up with regard to Church work in Salt Lake City, as follows:

Baptized, 16; 8 adults and 8 children; Confirmed, 11; Communicants, 20; Marriages, 1; Burials, 2. Average attendance of the Sunday-school, 90; number of scholars in the day school, 37. Mr. FOOTE adds: "Two great wants here are, 1. A lot on which can be built a chapel suitable for day-school and Sunday-school, and services, and a parsonage. It is difficult to find a suitable lot, more difficult to buy, most difficult to obtain funds. 2. We ought to have two Christian women to work in the schools and among the poor." He closes by saying, "I am more and more anxious for you to make this your headquarters."

I hope to visit Salt Lake City again, and Fort Bridger also, before the winter sets in.

Doubtless the questions will be asked, What think you of Mormonism? What do you prophesy about Mormonism? What plans do you form to guide you in dealing with Mormonism? I answer, I needed not to have come to Utah, to think and know that Mormonism, so far as it has any fixed Theology about it, is a wild heresy; in its practical operation, a deluder of ignorant people; in its allowed and approved system of polygamy, illegal, immoral, cruel, and infamous. Having come to Utah, I do not find that it is part of my mission to utter prophesyings, or to retail gossip, in an official report. My plan for dealing with Mormonism, and for putting down Mormonism, immoral as it is, infidel as it is, heathenish as it is, in God's own time, is by preaching the full truth of the everlasting Gospel, as contained in the Holy Bible and embodied in the Church, and by striving constantly, with His help, to do unto others as I would that others should do unto me. On this plan your faithful servants and my valuable helpers, Messrs. FOOTE and HASKINS, are working, kindly, firmly, steadily, thoroughly. May God help them and bless them, for the Saviour's sake, in their hard work in that strange city.

I staid in Salt Lake City not quite two weeks. At 6.30 A. M., Monday, July 15th, Mr. GODDARD and myself took stage for the North, and arrived at Virginia City, Montana, four hundred and fifty-four miles distant from Salt Lake City, at 5 P. M., Thursday, July 18th. Next, therefore, I will speak of

#### MONTANA.

Estimated area, two hundred thousand square miles. Estimated population, thirty thousand. A little more than five years ago the country now called Montana, then a part of Idaho, had no white population within its limits, except a few hunters and Indian traders. Successive discoveries of rich mines settled the towns of Bannack, in 1862, Virginia, in 1863,—and Helena, in 1865. Now Bannack is the smallest town of the three, and the infant Helena the largest in the Territory. The estimated population of Helena is four thousand; of Virginia, the capital of the Territory, two thousand.

Sunday (Fifth after Trinity), July 21st, A. M. and P. M. Mr. GODDARD and I held Divine service in an upper room, in Virginia, known as the "Council Chamber," the place of sitting of the late Territorial legislature, I preaching in the morning, Mr. GODDARD in the afternoon. Ours we believe to be the first service of any kind ever held by a clergyman of our branch of the Church, within the limits of Montana. But the people attached to the Church here, in Virginia, had associated themselves together under the name of "St. Paul's Church," and had appointed a body of vestrymen before our arrival. And I find that in the Winter of 1865, and the Spring of 1867, some public services were held by them under lay-readers.

Sunday (Sixth after Trinity), July 28th. In the morning and evening we conducted services in the "Council Chamber." August 3. I licensed Mr. WILLIAM I. MARSHALL to officiate as lay reader in Virginia City, during my necessary absences.

Sunday (Seventh after Trinity), August 4th. Services morning and evening by Mr. GODDARD and myself. In the morning I baptized two children.

August 6th. 12.30 A. M. we took stage for Helena, one hundred and twenty-five miles distant, and arrived there at 8.30 P. M.

Sunday (Eighth after Trinity), August 11th. Morning and evening, the first services ever held in Helena, agreeably to the Book of Common Prayer, were celebrated by Mr. GODDARD and myself, in the school-house, usually occupied by the congregation of the "Methodist Church, South."

August 12th. In the evening, the people in Helena favorable to the Church, met together by my invitation, and appointed a committee of five to ascertain how much money could be secured by subscription for the support of a resident minister.

August 15th. I returned to Virginia, leaving Mr. GODDARD in Helena.

Helena is a large, bustling, noisy, irreligious town. When in her busy streets, or viewing her from the hills around, it is startling to think that she is the monstrous growth of only two years! Virginia, four years old, begins to acquire the dignity of age (!), is more quiet and orderly, and claims that her business is more steady and legitimate, less speculative than that of Helena.

Mr. GODDARD remains in Helena. He writes me that the "Committee" of five are quite confident of securing two thousand dollars per annum for the support of a pastor; also, that the "Methodist Church, South," whose pastor has kindly given way for us, desire the school-house for themselves after next Sunday (September 1st), and that the Church people are in doubt where they shall look for a place in which to hold services.

In both Helena and Virginia our congregations are quite good in size, attentive and reverent. Prayer-books enough, and educated users of them enough are found for the making of fair responses.

In Helena, besides the "Methodist Church, South" of which I have spoken, there is a Romish Church served by two priests, who have in charge also a parish school; a Methodist congregation with a regular pastor, now worshipping in a house of logs, but soon to build a new, large structure to cost some thousands of dollars; and a quasi-congregation of colored people served by a Methodist preacher who is a candidate, in the election of next Monday, for a seat in the Territorial Legislature.

In Virginia there is a Romish Church served by one or two priests; and a Methodist congregation, worshipping in the Court House, with a regular pastor lately arrived from Colorado.

Since my return to Virginia, on the 15th, I have continued regular services in the Council Chamber." Meeting for practice on Friday evenings, we now have the chants sung at every service.

August 22. I used the office for the burial of the dead over the body of the foreman of a mine who had fallen by accident down a shaft. This, I am informed, was the first reading of the burial-service of the Prayer-book in Montana.

August 26th. I buried the body of a child who was drowned. The Vestry of "St. Paul's Church" had a meeting this day, and voted: 1. To raise two thousand and five hundred dollars per annum, for the support of a pastor. 2. To send a call eastward at once to a clergyman to become their pastor. On the 27th, with my approval, the call was sent by the Secretary of the Vestry.

Here ends my record of deeds done. My plan for Church work in Virginia is this:

To remain here myself until September 23d ; then, when leaving for my visitation in Utah and Idaho, to provide for the continuance of lay-services in my absence ; to return here in November, and, if the Lord so wills, to stay here through the winter and until these people get a pastor of their own, if that time be not later than next April.

Suffer me a few words more of what I hear about Montana. The Church of Rome has eight or ten priests at work in the territory, and in the northern part are two or more old " Jesuit Missions " to the Indians. With one of these is already connected the germ of a " Young Ladies' Seminary." Two Methodist local preachers hold meetings, one in Bozeman City in Gallatin Valley, the other in a mining camp at Flint Creek. The enumeration of the ministerial force of all kinds that we find at work in Montana is this ; eight or ten Roman Catholic priests ; three Methodist ministers, with two local preachers : one Methodist Minister (South).

In view of all this, what are my present wants for Montana ; I answer that, according to the best judgment that I can form thus early, supposing Helena and Virginia to be cared for, my pressing want is for three ministers to set to work in Bannack, in Gallatin Valley and in Deer Lodge City. In Bannack, seventy-five miles West of Virginia, there is no minister of any kind. In the rich agricultural valley of the Gallatin, fifty miles to the North-East, which at the last election polled twelve hundred votes, there is only a Methodist local preacher. In Deer Lodge, fifty miles West of Helena, perhaps a Romish priest is stationed ; no other minister is there. By and by my want will be a school—a school, not only thorough in its mental training, but also earnestly, prayerfully at work for the good of the souls of its pupils, and for the formation and culture of their manners and habits ; and a school that may form the nucleus for the gathering of associated, centralized work—ministerial work, educational work, Diocesan work.

Though in coming from Salt Lake to Virginia I rode for more than two hundred miles through Idaho, I have not yet made my visitation of that Territory. The Rev. Mr. Miller, your Missionary at Boise City, has kindly furnished me with some facts regarding it, and on the authority of these facts I give to you the best Report that I am able now to give of

#### IDAHO.

Estimated area, ninety-six thousand square miles. Estimated population twenty-five thousand. The Rev. Mr. Miller held his first service in Boise City on Sunday (4th after Trinity,) July 14th. The parish in Boise (to be called St. Michael's) was founded by the late Rev. St. Michael Fackler, who held his first service there August 7th, 1864. About that time Bishop Scott came from Oregon into Idaho territory with Mr. Fackler, but went no further than Idaho City from inability to travel. It is not known that the Bishop performed any official acts in the territory. With the exception of a visit in Oregon Mr. Fackler remained for two years in Boise. During that time he baptized five infants and two adults (one in Silver City), and held three services in Idaho City and three in Silver City. The Church in Boise costing two thousand, one hundred and forty-three dollars (gold), and seating one hundred and twenty, was built in 1866. First service in it September 2d, 1866. Mr. Fackler left October 1st, 1866. Lay-reading and Sunday-school have been regularly kept up since. Statistics furnished by Mr. Miller—Families, twelve ; Communicants, thirteen ; Sunday-school Scholars, thirty ; Teachers, five ; Burials, two. In Idaho City are two Romish priests. In Silver City is no minister of any kind. Mr. Miller thinks that each of these places

should have a clergyman of our Church in it, and informs me that he and the Methodist minister at Boise are the only Protestant ministers at work in the whole territory of Idaho! Mr. Miller intended to visit Idaho City, and hold services there on Sunday, August 25th.

Thankfully I beg to acknowledge that since I have been in Virginia City I have received twenty dollars from the Sunday-school of Trinity Church, Watertown, New York, and one hundred and twenty-five dollars from two friends in New York City, for use in my missionary work; and I beg no less thankfully to mention that these and all sums whose receipt is acknowledged by me in this Report are generously given over and above all those acknowledged for use in the Treasurer's Department of the SPIRIT OF MISSIONS.

I have little more to say. I have been in my field for two months. I have traveled in it nine hundred and forty miles. I am puzzled to decide where I shall fix my headquarters. Many reasons point to Salt Lake City as the place. I shall be glad to receive helpful advice on this subject. I am at a loss to see how now I can do anything for the thousands of Indians, and the thousands, too, of Chinamen that are in my field. I am wondering where the ministers are to come from who are needed here. Self-denying men,—men of duty are wanted—men of love—men of trained minds and balanced judgments. Men of *duty* are wanted, because if men come to these mountains from missionary *sentiment* rather than missionary *duty*, the loneliness and discomforts besetting them will soon make them discontented, unfit for work, demoralized.

Men with hearts full of love to God, and of loving forbearance for the souls of sinners, are wanted, because such only can live and hope and work, and accomplish anything amid the drunkenness, and licentiousness and profaning of the Lord's Day and Name, that are sins so common and constant amongst us as not be frowned down upon, and scarcely to be noted by the community. Men of good minds and judgments are wanted, for these Western people are keen to detect and quick to ridicule any one who sets himself up to teach them, if he be untrained for able mental work, or unwise in his words and plans and deeds.

I am asking myself, even if the men can be gotten for the work, can they be supported? Such towns as Salt Lake, and Virginia, and Helena, and Boise, will now or soon, it is hoped, take care of their own pastors. But the newer places and the poorer places, if they have pastors, must be helped from the East.

Prices of living are enormous. A single man must pay from twenty-five to thirty dollars per week for board and washing. The expenses of a married man will be somewhat more, though, I am of opinion not much more. A young married man with a sensible wife can live here almost as cheaply as he could alone. Two of the greatest needs in Montana are homes and Christian women; and I am free to say that I think married clergymen will be more useful helpers in my work than single ones. I ask myself, if I can get my work-helpers, can I also depend on money-helpers, as I need them, in the East?

But if I am perplexed, and wondering, and questioning, I am also thankful;—thankful to God for His loving protection of my life and health; thankful for the four able and faithful missionaries who are with me; thankful that these Western people are ready not alone to receive, but to welcome us and our administrations; thankful to the "Domestic Committee," for its generous kindness to us; thankful to the many Eastern friends for their sympathy, encouragement, money, prayers; thankful above all that

Almighty God is stirring up the wills of His faithful people to make His Church a living, earnest, loving, working, Missionary\*Church.

And while the great awakening goes on, may God uphold with His merciful strengthening grace all workers in mission fields, abroad, at home, in cities, in mountains, guiding them in the ways of holiness and wisdom, helping them to do their work, blessing their work done, and at last saving us unworthy sinners all, preachers and hearers, in the home above, through Jesus Christ our Lord.

I am, Dear Brethren,

Your brother and Servant in the Church of Christ,

DANIEL S. TUTTLE,

*Missionary Bishop of Montana.*

VIRGINIA CITY, MONTANA,

August 31st, 1867.

(E.)

REPORT OF THE CHINA MISSION.

THE following is the last Semi-Annual Report of the China Mission, received from the Rev. Mr. THOMSON, in the absence of the Bishop, dated June 29th, to the statistics of which are added those of the previous Semi-Annual Report, dated January 4th :

SHANGHAI, June 29th, 1867.

As the Bishop has not been able to return so soon as he expected, it becomes my duty to send a short account of the state of the Mission.

Although we have had cause for sadness yet we have also had much to cheer us in our work. The arrival of the Rev. ROBERT NELSON and family has been a source of much pleasure to all. The native as well as the foreign members of the Mission were rejoiced at their return. Miss FAY has resumed her connection with the Mission.

She had already done so informally, by invitation from Mr. NELSON and myself, before we had advices from you. On receiving your instructions confirming our action, she formally resumed her position as a member of our Mission.

Mr. YUNG-KIUNG (a graduate of Kenyon College, Gambier, Ohio), has given up his lucrative place in the employ of the Municipal Council, and has joined us in the mission work.

Against these additions to our little band, I have to report the loss of Mrs. HÖHNG, of Peking. Of her death, in April last, you have been duly notified. She had already won the good esteem and kindly feelings of the various Missionaries of the field in which she was stationed. Though far from home, and in a heathen land, she had the unremitting attention of many very kind friends, during her last illness. Mr. HÖHNG seems much depressed with his heavy afflictions. Of the loss of his little son also, I believe you have been advised. His two surviving children have been taken in charge by some of the Missionary ladies of Peking.

In regard to labors of the members of the Mission, I may state that Mr. NELSON has taken charge of the studies of Mr. YUNG-KIUNG, during his preparation for orders. He also takes part in the daily preaching to the Chinese, at the Hong-que chapel, and he visits the city when his time will allow of it. As you are aware, he has also the entire work of the foreign service, preaching twice every Sunday. The attendance has much increased since his arrival, and we have every reason to hope that this work is prospering in his hands.

Miss FAY has resumed her Chinese studies. She employs TING SEEN SANG, who is quick and intelligent man, and, I doubt not, will receive much instruction himself, in thus reviewing the Christian books under her direction. She has taken charge of the girls' school in the city. The English Church Mission School is still under Miss FAY's supervision, waiting for some one to be sent out to take it in charge. This, it is hoped, will be done when the new Bishop of Hong Kong arrives; he is expected here in September next.

Miss FAY has also taken the instruction of the children of Mr. WONG CHAI and others.

Of the other members of the mission, I need only add that they continue their

labors in the various parts of the work, which they have already been reported as having in hand. Mr. WONG CHAI remains faithfully at his old charge, the City Church.

Mrs. THOMSON has her girl's school Bible-reader and female Bible-class. She has just been able to get the services of another woman as a Bible-reader. This woman was long a teacher in Mrs. KEITH's girls' school, and has been well-grounded in the truths of Christianity. Mrs. THOMSON has also been aiding some of the old scholars of the girls' school, by getting needle-work for them from the ladies of the foreign settlement. Mr. YUNG-KIUNG is now studying theology under Mr. NELSON. He is also doing some translation, and aiding in the services on Sunday, and in speaking at the Chapel during the week. He bids fair to become a very valuable addition to the mission. HOONG-NIOK continues his studies with me, and his charge of the Native Mission Schools. These I may add are in a very prosperous condition. He speaks at the different stations, and is as active and energetic as ever. He accompanied me in April and May on a long tour in the country. We visited some of the largest cities in this part of China, sold and distributed a great many books and tracts of various kinds. I had no passport, having forgotten to take one with me. However, we met with no hindrance from any one. We spoke often to large crowds; they always kindly received us and listened to what we had to say. So far as any obstacle that we met with would go to show, it would seem that this whole region is fully and entirely open to the preaching of the Gospel. What we need is men, means, and a good organization to carry on the work, and then with the blessing of God, (without which all else is vain), the Church will take root and spread forth her branches. I should add that we have been trying to have a Canton service at our chapel for the large Canton population gathered at this port. Mr. FRYER of the Anglo-Chinese School has kindly undertaken to speak for us. He understands and speaks the Canton dialect very well. We have also the assistance of a young Cantonese, a pupil of Dr. HAPPER's of Canton. This service has succeeded thus far better than we had hoped.

The last news we had from Mr. HÖNING was, that he and his children were well. He is living in the country not far from Peking. I have no recent report from Rev. Mr. SHERESCHEWSKY. He has gone on a long journey to the province of Honan, where for centuries past there has been a settlement of Jews. Several of these Jews having visited Peking, bringing with them some of their Hebrew manuscripts, and desiring to be taught Hebrew, as the knowledge of it was lost among them, the missionaries at Peking thought Mr. SHERESCHEWSKY ought to go and look after these sons of Israel, "his brethren in the flesh," and he concluded to do so. Of this interesting trip, I trust he will send you a full account. I am very thankful to add, that the members of the mission here are all well. We wait anxiously the arrival of our Bishop to reorganize the mission, and to set all in order. I trust he will soon be here. May God bless and guide him in the great responsibility laid upon him.

I have to report of Baptisms, &c., for the year as follows:

Adults, baptized.....	9	Total .....	5
Infants do. ....	6	Marriages native.....	2
Total .....	15	Foreign.....	1
Deaths, adults, native.....	3	Total .....	3
“ foreign.....	1	Scholars in schools.....	160
Children, foreign.....	1	Contributions for the year.....	\$365 48

Respectfully submitted,

ELLIOT H. THOMSON.



## REPORT OF MISSIONARY BISHOP OF COLORADO, &c.

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[F.]

### TO THE BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH, IN THE UNITED STATES OF AMERICA.

THE approaching Annual Meeting of the Board reminds me that the time has come for my second Report, as a Bishop of the Church, having a missionary jurisdiction.

At the special meeting of the House of Bishops, holden in New York, in October last, a new missionary jurisdiction was formed, consisting of Utah, Montana and Idaho, thereby relieving me of the Episcopal care of the last named Territories. At the same time, New Mexico was annexed to Colorado, which now constitutes the jurisdiction under my charge.

New Mexico joins Colorado on the South, and can be readily reached without crossing mountain ranges.

I intended to visit that Territory this summer, and have only been deterred by the state of the country, in consequence of Indian outrages, which have rendered it unsafe to travel without an escort. I did not, however, abandon my purpose, until I had taken advice of the highest military authorities on the plains. On my way from the East, I consulted with MAJOR-GENERAL AUGER, in command of the department of the Platte, whom I met at his headquarters in Omaha. He expressed the opinion that it was unsafe to travel in that direction at the present time. Subsequently, I met, in Denver, MAJOR-GENERAL HANCOCK, whose command embraces the more southerly section of the plains. He advised me by no means to attempt the journey. Acting on this counsel, I deferred my visitation until another season, and so informed the REV. MR. WARD, the Post Chaplain of Fort Union, who, in answer to my communication, expressed his entire concurrence in the propriety of this decision.

There are in New Mexico but a small number of people from the United States. Almost its entire population speak a foreign language, and are nominally connected with the Romish Church. Yet this is a portion of our national domain. These people are our fellow-citizens. Their foreign accent, their Papal allegiance, their semi-civilized condition do not alienate the relation we bear to them as their fellow-countrymen, nor abrogate our obligations to them as Christians, who with them, have been redeemed by the precious blood of a common Saviour; nor do they annul the law of that charity in the light of whose love a Samaritan, even, can see a brother in a Jew.

This unfortunate country needs everything which the Protestant Episcopal Church has to give. Those of our fellow-citizens speaking the English language, who have emigrated thither to find a home for their families, certainly have a strong claim upon the Christians of their country. They need, they desire, and they should have the Church and her ordinances. They should possess the facilities for giving their children a Christian education. All these the Protestant Episcopal Church can furnish.

Missions to the native inhabitants would indeed be an experiment, but such experiments belong to the duties of the Christian life, and are of those "works" which prove the verity and vitality of our faith, and demonstrate our loyalty to Christ and His

kingdom. Godly men, willing offerings, and the prayers of the faithful are wanted for this undertaking.

The REV. JOHN WOART, a clergyman whom I have long known and loved, is the only minister of our Church in the Territory. He is the Post Chaplain at Fort Union. Mr. WOART is an able and faithful servant of the Church, and is zealously engaged, not only in the discharge of his duties in connection with the army, but in doing the work of an Evangelist, outside of the military posts, wherever his services are required, and the obligations of his chaplaincy permit. He has repeatedly officiated at Santa Fe, the chief town of the Territory, and has held services in other places, performing such ministrations of his holy office as were required. Mr. WOART has reported to me, from time to time, his official acts, and I am glad to be able to bear this testimony to the very valuable missionary labor which he is thus zealously and judiciously performing in a distant and destitute field, which thus far has attracted but little attention among Protestant Christians.

I remained at the East from October until May. During this time I was almost constantly engaged in presenting, as opportunities offered, the cause of missions in Colorado to congregations in several of the Dioceses. On upwards of two hundred occasions, I made public addresses on this subject. It affords me pleasure to say that I always received an attentive hearing, and, in many instances, a liberal response. I was pleased and cheered by the interest universally manifested in missions on the frontier. My observation convinced me that reliable facts are the best arguments for awakening in the hearts of Christian men and women that lively concern for the work of Church extension in missionary fields, which will open their hands for the liberal supply of the means that are needed for the vigorous prosecution of the work. If by clear and concise statements they are satisfied in respect to the wants of the destitute, and the right mode of supplying them, then the sense of their obligations to give, which they have long ago learned, and which they need not now be taught, will lead them to answer the appeal by an offering to God. We live in a practical age. The romance of missions has pretty much departed. Arguments on the abstract obligations of Christian love have lost very much of that freshness which gives them effectiveness. All well instructed Christians ought to know, and all *living* Christians must feel, that by virtue of their profession, they are just as truly, while on earth, SOLDIERS and SERVANTS of Christ, as they are to be KINGS and PRIESTS with Him in heaven, and hence their profession puts them into the field to do, to deny, and to endure for the glory of their Lord and the salvation of their fellow-men. It is thus the disciple employs his time and talents in a way which, crowned by Divine grace, carries a benefit to those afar off, while it brings a blessing home upon himself.

During my stay at the East, I performed Episcopal acts, on several occasions, in the Dioceses of Massachusetts, Maine, Connecticut, and Rhode Island, at the request of the ecclesiastical authorities thereof.

On my way West, I attended the Delegate Meeting of the Board, held in Rochester, N. Y., on the thirteenth and fourteenth of May.

On Friday, the twenty-fourth of May, I reached the terminus of the Union Pacific Railroad at North Platte. The seats in the stage-coach having been engaged up to Saturday afternoon, I decided to remain until Monday, and immediately took measures or holding service on Sunday. The use of the parlor of the hotel was secured, and I preached, morning and afternoon, to attentive congregations, among whom were several Church people. I think this was the first Protestant service ever held in the place.

On Monday morning we left North Platte in an open lumber wagon, without seats,

in which were stowed the mails, express matter, baggage and passengers, for the stage station, eight miles distant, on the other side of the Platte. The river at this time was so high and rapid that it was perilous to attempt to ford it, and we embarked on board a flat-boat, drawn by two mules, and, by this novel mode of navigation reached the opposite shore.

Before I left Denver, last Autumn, the Indians threatened hostilities against the citizens, in consequence of the loss of their domain by the floodtide of civilization. The great thoroughfare along the Platte had already driven away their game. The new road to Montana on the north, and the stage route from Kansas on the south, were to pass through their hunting grounds, and would necessarily disperse the buffalo from their grazing haunts. Against these encroachments the Indians protested. They warned off the stages, and made severe threats. In the meantime they accepted presents from the government, who endeavored to conciliate them, and make a treaty for the land which the progress of civilization demanded, and, to this end, bestowed gifts in the form of fire-arms and munitions of war. During the winter, they committed only occasional hostilities, but repeated their protests, and threatened war as soon as the grass should be of sufficient growth to afford support for their horses. True to their openly declared purpose, almost as soon as the spring opened on the prairies, they opened their terrible campaign, signalized by daring robberies and bloody barbarities, for which North American savages have been distinguished when on the "war path" against the civilized occupants of the land.

While at North Platte, we heard of persons who had been robbed, murdered and scalped, near by. But, as yet, the mail-coaches had not been attacked, and we did not entertain any very great dread of a journey of nearly three hundred miles, through a desert country inhabited by these hostile tribes. A good Providence brought us safely to our journey's end. We reached Denver on Wednesday night, the 29th. The stage, which left this place for the East on the following Friday morning, in which the Rev. Wm. A. FULLER, missionary at Nevada City, was the only passenger, was fired upon, and the driver and a person traveling in company with the stage were killed. The escape of Mr. FULLER was a marked and marvelous Providence. The stage coming West was attacked on the next day after, near the same locality, and one or more persons were murdered.

This Indian war has been a great injury to this Territory. It has hindered immigration, and, by interfering with the means of transportation, has increased the expense of living. It hurts everybody and does no good to any. Our missionary operations feel, in connection with other interests, the general calamity. It is great folly for any sane man to allege, that the people on the frontier want an Indian war, for the sake of the miserable pottage of spoils, that may come to somebody, in its enormous expenditures. It might as rationally be supposed that a community would provoke a pestilence for the sake of helping the undertakers. This is a warfare of races and conditions. It is a contest for the mastery of this mighty empire, which the Creator has spread over with productive lands, and crowned with mountains full of silver and gold, and covered with a beautiful sky. Who shall have it and keep it? The civilized or the savage? There can be but one answer, for there can be but one issue, between the lingering hordes of heathenism and the advancing hosts of a Christian civilization.

These aboriginal tribes should be taken and treated as wards of this government. They call the President their great father, and he should be authorized to treat them as his children, and not as nations of the earth, capable of making and keeping treaties. They should be placed upon reservations, not where they can get a living by hunting,

but where the Government will support them, and where they shall possess every facility for cultivating the arts of peace, without the power of waging war with the whites, or with each other. It is more humane, more Christian, and a good deal cheaper to feed than to fight them. Missionaries and teachers should be furnished them in their new and defined homes, and then there would be good hope that, at least, the rising generation might be trained to that knowledge of sacred and secular things, which it is vain to look for, while they live as wandering tribes, fighting one another, and vainly endeavoring, by savage butcheries, to arrest the mighty march of that Christian civilization, whose great mission it is to chase from the earth the darkness of heathenism.

CHRIST CHURCH, NEVADA CITY.

On Saturday morning, after my arrival, I went to Central City, having with me the Rev. FRANCIS BYRNE, whom I had appointed to minister in Christ Church, Nevada. In that church I preached in the morning and evening of the following day, being the Sunday after Ascension Day.

I had been in this village but once before, and nearly a year ago. The aspects of the place, at these two visits, presented a striking contrast. Then there was no house of public worship in the town. The mills were running. Trading, drinking, frolicking and fighting on the Lord's day were the order of the day.

Now all was apparently changed. There was a degree of quiet which indicated that this was a day of holy rest. My eyes were greeted by the sight of a Christian temple, standing upon a commanding eminence. On entering it I was gratified to find a neat, commodious, well-furnished church, with everything convenient for the due celebration of the worship of God. There was a full attendance at the morning service, and in the evening the church was crowded in every part by an intelligent and attentive congregation. On this occasion I administered the Apostolic rite of confirmation to twelve persons. Evening prayer was conducted by the Rev. A. B. JENNINGS, Rector of St. Paul's, Central, and the Rev. F. BYRNE, the minister in charge, Mr. JENNINGS reading the preface to the confirmation service, in the absence of the Rev. Mr. FULLER, under whose faithful instructions these persons had been prepared for the laying on of hands.

In contrast with the state of things a year ago, there is now an organized parish, a church-edifice, finished and paid for, a highly respectable congregation, and a goodly company of communicants.

The change in the community is so marked that all classes observe it; and this fact alone will do much, with God's blessing, to commend our communion to the favorable regard of the people, as that which is happily adapted to restrain, elevate, and sanctify society, and meet and satisfy their moral and spiritual wants.

This has been accomplished, under God, by the devoted and untiring labors of the Rev. Mr. FULLER. By his persevering endeavors the means were obtained in the neighborhood for the completion of the church-edifice. He was faithful to his Divine Master, and popular with the people.

Having left a large family at the East, and it being impracticable to support them here, he felt constrained, at the expiration of the year, to return to his former home, and, though very reluctant to lose him from a field where he had done so well, I cheerfully acquiesced in his decision, and only regret that he did not find it convenient to remain a few days longer, that he might have had the opportunity of introducing his successor, and presenting the twelve lambs for confirmation, who were gathered into

he fold by his pastoral care, and were the precious first fruits of his ministry in our Church; all of which would have been so beautiful in itself, so gratifying to them, so satisfactory to him, and so pleasing to the Bishop and Clergy.

He left Nevada on Wednesday; I met him in Denver on Thursday; on Friday he took the stage for the States; on Saturday he narrowly escaped with his life from savages on the plains, and passed Sunday in a fortified ranche.

The liberality of the people of Nevada is worthy of commendation. Business in the mining districts during the past year has been much depressed. Many persons have been out of employment; and yet, when Mr. FULLER presented to them the matter of a Church building, they responded promptly, and, according to their means, generously.

A few weeks ago they received the gift of a bell from the Sunday-school of St. George's Church, Hempstead, N. Y. The parish have erected a suitable tower, at a cost of about seven hundred dollars, which adds very much to the appearance of the church.

In my last report I stated that, for every fifteen hundred dollars which I might receive for that purpose, I would pledge myself to erect a church which should be complete and paid for, and which would answer the wants of the parish until, of their own means, they might be able to build a larger and costlier edifice. An illustration of the exact mode of carrying out this proposition, is seen in the fact that I aided this parish in building and furnishing their church, so as to leave them completely clear of all debt, (with a few dollars in their treasury,) and, for this purpose, I expended fourteen hundred and sixty-five dollars, being thirty-five dollars less than the sum stipulated.

I renew the proposition in this report, and trust that there are those in the Church, to whom God has entrusted the talent of riches, who will furnish the means for this mode of church building, until every hamlet here shall have a Christian temple, and mountain and plain shall re-echo the music of the church-going bell. A church completed, paid for, and consecrated, for FIFTEEN HUNDRED DOLLARS! How many in the Episcopal Church could secure the erection of such a sanctuary every year, and not miss the cost from their annual income.

Could those who read this report, and especially such as have contributed in aid of missions on this frontier, go with me and behold what "God hath wrought" in one short year in this place by the instrumentality of a single missionary, and he the only one I had, they would not only feel it a duty, but they would esteem it a happy privilege to offer their prayers and their money to enable me, with the help of heaven, to make this evangelical experiment in every settlement in the Territory, with every reason to look for a blessed success. I state the facts, and leave the responsibility with those who read them.

On Tuesday morning, September 17th, I consecrated this church to the worship of Almighty God. There were present, taking part in the services, the Rev. Messrs. HITCHINGS, JENNINGS, BYRNE, WINSLOW, and WHITEHEAD.

In my last report I expressed the conviction that the people in this Territory would cheerfully contribute, according to their ability, for the support of our services. In justification of this opinion, it gives me pleasure to say, that the citizens of Nevada, (not one of whom belonged to, or was reared in the Episcopal Church,) at a time of depression in business unprecedented in the history of this Territory, have raised upwards of twenty-six hundred dollars towards the erection of the church and the completion of the tower. Generous Churchmen at the East placed in my hands the means of developing this liberality, for had I not given the cause an impulse at the outset, by

a subscription of a thousand dollars, the people would not have entered into the enterprise, for the reason that there would have been, in their judgment, no hope of success; and but for the contributions of the "churches," I could not have rendered this necessary aid.

The Rev. Mr. BYRNE, who has succeeded Mr. FULLER in the charge of this parish, is a laborious, zealous and devoted servant of Christ, and his ministrations are well received by the people, and I have no doubt will be abundantly blessed of God.

#### EMMANUEL CHURCH, EMPIRE.

Last summer I preached in Empire. A missionary was sent to this place some years ago, where he labored for about twelve months. No one succeeded him in this field, and it was left for others to occupy. Having learned that the Congregationalist place of worship, an unfinished building, centrally located, was for sale, in consequence of the death of the minister of the Society, who owned the property, I purchased it, through an agent, for nine hundred dollars. It required changes and repairs, involving considerable expense. These have been made, and on Wednesday, September 18th, I consecrated this edifice, having the assistance of the Rev. Messrs. HITCHINGS, JENNINGS, BYRNE, WINSLOW, and WHITEHEAD.

Though small, this is one of the neatest and most church-like structures in the far West.

The Congregationalists and Methodists hold services in this town. On the occasion of the consecration, the Congregational minister played the melodicon, thereby rendering very acceptable aid to the choir.

The missionary station is in charge of the Rev. FRANK W. WINSLOW, who has recently entered upon his duties as a missionary of the Board. On the fifteenth Sunday after Trinity, I preached in this Church, and administered the Holy Communion.

#### CALVARY CHURCH, GOLDEN CITY.

I have frequently officiated in Golden City during the present season, on which occasions I have occupied, by the courtesy of the Baptist Society, their place of worship.

The people have manifested much interest in our services, and have subscribed nearly two thousand dollars towards the erection of a Church. An eligible lot has been secured, and on Thursday Sept. 26th, I laid the corner-stone of a brick church, in the presence of a large congregation, assisted by the Rev. Messrs. Kehler and Hitchings.

Golden City is the present capital of the Territory. Its resources are such as to warrant the belief, that it is destined to be a large and important town.

The Rev. William J. Lynd has been appointed by the Domestic Committee as missionary at this station. I have received his letter dismissory, from the Bishop of New Jersey, and he is daily expected from the East.

#### GEORGETOWN.

The place has grown rapidly within the past year. The abundant and rich silver ores, found in its immediate vicinity, indicate a still greater increase of population, rendering it an important point for the Church. I have visited Georgetown several times, and preached there on the fifteenth Sunday after Trinity, in the evening.

Here a lot has been obtained, and several hundred dollars subscribed towards

the erection of a church, the foundation of which has been laid. The work has been suspended for the winter, to be resumed in the spring. The Rev. Mr. Winslow had charge of this enterprise, but his health being inadequate to the duties of two missionary stations, at my suggestion, he relinquished his post at Georgetown, and devoted himself to the less laborious mission at Empire, where I trust his health will be reestablished, and his earnest and self-denying labors will be abundantly blessed of God.

## BLACK HAWK.

During last winter, services were held in the Presbyterian Church, on Sunday afternoons, alternately, by the Rev. Messrs. Jennings and Fuller, in the absence of the Presbyterian minister. On the first Sunday after my return, I officiated in the same place.

There is a large, active and enterprising population in Black Hawk, among whom are several Church people. A hall has been leased in a convenient locality, where the services of the Church are to be held. The Rev. Cortland Whitehead has been assigned to this station, and he has entered upon his duties with a measure of intelligent zeal, which promises satisfactory success.

For two Sundays after his arrival, he supplied the pulpit of St. John's Church, Denver, in the absence of the Rev. Mr. Hitchings, who had accompanied me on a visitation to the south-westerly part of the Territory. During the absence of the Rev. Mr. Jennings for a few weeks on a visit to the East, Mr. Whitehead has taken charge of St. Paul's, Central, where, as in Denver, his services have been highly acceptable.

Under the ministry of the missionary, the prospects of the Church at Black Hawk are decidedly encouraging; and, in the course of another year, it is hoped measures will be taken for the erection of a Church.

## OTHER MISSIONARY DISTRICTS.

On Thursday morning, August 22d, I left Denver in my wagon, accompanied by the Rev. Mr. Hitchings, for the mountainous region in the south-westerly part of the Territory. On the third day, having reached an altitude of eleven thousand feet, we arrived at

## BUCKSKIN.

On Sunday I preached in the log chapel in the morning and administered the Holy Communion, and preached again in the afternoon. I have not yet been able to secure a missionary for this locality. The zealous layman and his wife, whom I confirmed last year, are still actively engaged in the instruction of a Sunday-school.

At the close of the service, we rode to

## FAIR PLAY.

Where I preached, in the evening, to a large congregation, gathered in and about a capacious grocery store. This village is well located, and free from some of the inconveniences which attach to settlements higher up in the mountains. It faces the "South Park," and is a comfortable place of residence in the winter, and of easy access to miners in that region. It is, moreover, I understand, to be made the county seat. These facts show the importance of occupying the ground at once, and establishing our services in a community which is destined to be a central point.

The Methodists have recently sent thither a preacher, who is taking measures to secure a place of worship.

## Report of Bishop Randall.

I have the promise of a suitable lot, sufficiently large for a church, school-house and parsonage.

### BRECKENRIDGE.

On Monday we crossed the "Range," and reached Breckenridge, which is on the Pacific slope, and here at evening, I preached in the dining-room of the hotel to an attentive congregation. During the winter, owing to the severity of the weather, the population in this locality is not very large, but, in the warmer season, multitudes are here engaged in the work of mining.

An earnest, godly-minded missionary, having his headquarters at Fair Play, could maintain services there, and at Buckskin, eight miles distant, at Montgomery and Breckenridge, without overtaxing his energies, and I think with good promise of success. This species of itinerancy must, for some time to come, be a necessity in this new country.

On Tuesday we resumed our journey, and three day's travel down the Park and over mountains, brought us to

### COLORADO CITY.

This place is on the plain, near the foot of the celebrated Pike's Peak. Here I preached both morning and afternoon, in the temporary place of worship, usually occupied by the Methodists, which was well filled. This town is the central point of an extensive agricultural district, and is no doubt destined to increase, in its population and business capacity, until it becomes a very important place in the Territory. Last year I secured a lot amply large for Church purposes.

The Methodists have a resident minister here, and have lately erected a neat and commodious edifice, which was nearly completed at the time of my visit.

There are but few Episcopalians in this vicinity, but I have good reason to believe that the people are kindly disposed towards our Church, and not a few would constantly attend its services were they regularly held within their reach.

It is my purpose, Providence permitting, to leave in a few days for the southerly part of the territory, visiting the places where I officiated last year.

At *Cañon City*, a strong desire was expressed that our services might be established. A lot was promised, and a liberal offer made to aid in the erection of a Church. A stone-quarry in the vicinity would afford building material, of an excellent kind, at comparatively small cost.

About forty miles from this place is

### PUERBLO,

This is a growing town in the midst of a rich and extensive agricultural district. A gentleman from this place, lately called on me to say that many of the people were desirous of having our services. He assured me that a lot would be given, and liberal subscriptions made for the erection of a Church. Twenty miles beyond on the

### HUEFANO.

a river which empties into the Arkansas, I have been solicited to erect a Church. The population is at present sparse, but gradually increasing. In the neighborhood a large and important military post has recently been established. All the land required has been offered me with the promise of other aid, necessary to the completion of the Church.



If two clergymen could be secured for this region of the Territory, we could at once establish services in *Colorado*, *Cañon*, *Pueblo* and on the *Huefano*, and in every one of these places tasteful, commodious, but inexpensive churches might soon be built.

Further and near the line of New Mexico, lies the town of *Trinidad*, a place, I understand, of considerable importance, through which the Eastern Division of the Pacific Railroad is to pass. Much interest in our Church, and a strong desire for its services have been expressed on the part of persons residing there. To this point I would send a missionary, could I find the right man who was willing to go.

To multiply, as far as possible, the ministrations of the Church in destitute places, with the small clerical force at my disposal, I supplied the place of the Rev. Mr. Hitchings for several Sundays, to enable him and the Rev. Mr. Jennings to officiate at different points. Such labors in midsummer are a relief to Rectors, and a means of much good to people who, in their mountain homes, rarely enjoy the privilege of attending the services of the Episcopal Church.

I have officiated several times in St. Paul's Church, Central City, and on two occasions administered the Apostolic rite of confirmation to ten persons in all. The Sunday-school is in good condition, and the parish united and harmonious.

A bell, the gift of the Sunday-school of St. Mark's Church, Philadelphia, has lately been received, and its tones are music in the ears of all who delight to go up to the Temple of the Lord.

My headquarters being in Denver, I have officiated on almost every Sunday, when at home, in St. John's Church, and have confirmed nine persons. It is expected that another class will be ready for this Apostolic rite on the first Sunday in November.

The parish have lately purchased a bell, weighing two thousand pounds, at an expense of twelve hundred dollars. This is the largest bell in the Territory, and is highly appreciated by the citizens of Denver. St. John's parish, in point of numbers and influence, is one of the strongest congregations in Colorado.

As in my last Report, so in this, I take pleasure in expressing my thanks to the Rector of St. John's for the very important aid he has rendered me in accompanying me on my visitations.

#### CHURCH SCHOOLS.

In God's providence, I am here to do the work of laying foundations in an important part of this mighty empire of the West. I trust I feel the responsibility of the position. This work can be well and truly done, only in God's name and in God's strength. To Him I must look for guidance and help. In the light of Divine Wisdom, I think I see clearly, that next to the preaching of the Gospel and the erection of Churches, is the opening of Schools and the building of School-houses. Institutions of learning conducted on the principles of revealed religion, are an absolute necessity for the promotion of a true and elevated civilization. Godly learning is the only wise learning which avails to promote the real welfare of the community. Nowhere is the truth of this postulate more forcibly felt than in a new country, whose society is in a formative state and rapidly taking' on its abiding character for good or for evil.

I have endeavored to identify the interest of a Godly education with my first labors in Colorado. As yet we have but one Church-school in this Territory. Last year the Rev. Mr. Jennings opened

#### ST. PAUL'S SCHOOL, CENTRAL CITY.

Finding it difficult to secure a suitable instructor, he, for several months, performed the double duty of pastor and teacher. His health not being equal to so great a work,

he was obliged to relinquish the active duties of teaching, while he retained the office of Rector of the school. I secured the services of two accomplished young ladies of Boston, who are now zealously engaged in the work of instruction.

I should be glad to make this school a diocesan institution could I secure the means necessary for such a consummation.

During my visit to the East, a member of Emmanuel Church, Boston, placed in my hands a liberal donation for the benefit of this school. His timely gift enabled me to defray the expense of bringing out teachers, of enlarging and furnishing the rectory, so as to make it a suitable residence for those who were connected with the instruction of the school, to supply the school-room, which at present is in the basement of the church, with new desks, and to purchase a piano.

There is no other High School in the entire mining district. The Romanists have not yet colonised any of their "sisters" for educational purposes in the mountains. If the means can be obtained, we can easily maintain the advantage we now hold, and thus, under God, confer incalculable benefits upon these growing communities.

#### A CLASSICAL SCHOOL FOR BOYS.

I have received the donation of three lots of land in Golden City, for educational purposes. The Rev. Mr. J. LYND, who for several years has been a successful teacher in the diocese of New Jersey, has been appointed by the Domestic Committee, Missionary at this place. He proposes to open a school as soon as may be practicable after his arrival. This is an important point for a Church-school. The town is the capital of the Territory, and is rapidly increasing in population. I very much desire to erect a suitable edifice for the use of his school. It need not be expensive, though it should be convenient and attractive. I trust that some person, to whom God has given the ability, will use his stewardship by supplying means for placing this academy on a good foundation.

#### EPISCOPAL HIGH SCHOOL FOR GIRLS, DENVER.

*Wolfe Hall.*—On my return to Denver, I took measures for the erection of an edifice suitable for a High School for girls. The citizens manifested a lively interest in the undertaking, and purchased a lot, measuring one hundred and fifty by one hundred and twenty-five feet, in a very desirable location, for the sum of twenty-six hundred dollars, a deed of which they presented to me.

On this lot I have commenced the erection of an edifice of brick, fifty feet square, two stories high, with a French roof, and when completed it will be a substantial structure; and, though much less expensive than some others, will be one of the most attractive buildings in the Territory.

The interior arrangements are such as to render it very convenient for school purposes.

A noble donation from a member of Grace Church, New York, in connection with liberal sums from other sources, has enabled me to carry out one of the most important plans connected with this mission. To secure for this growing Territory a girls' school of a high order, conducted on the principles of religion as taught by the Church, an institution which shall command the confidence and patronage of all classes, rendering it unnecessary for parents to send their daughters to the East for their education, will indeed be a great thing for the people and for the Church, whose importance cannot be over-estimated.

## TRAINING SCHOOL FOR YOUNG MEN.

I have received the donation of an entire square, just out of the city, on an elevation which commands a fine view of the mountains, and entirely overlooks the town, for educational purposes; whereon, God-willing, I propose to erect, next season, a building which shall afford accommodations for the clergy of a collegiate mission, apartments for a school in which young men may be trained for the ministry, and a residence for the Bishop. My hope is, that the proposed school will be but the beginning of what may ultimately become a college.

I could at this time have several candidates for holy orders had I the means of instructing and supporting them. I have been repeatedly written to by young men, who desire to prosecute their studies for the ministry and engage in teaching for their present support. It is evident, that if we are to have a strong, and abiding, and increasing missionary force in this field, the men must be trained here.

So plain and so pressing is this want, that I will not argue the question of duty, but leave it to the conscientious judgment of those who can give what I must have to carry out this *essential* feature of Missions in Colorado. One building will answer the present purpose. I trust the means will be supplied for completing and equipping it.

When this Territory was placed under my Episcopal care, there were but two parishes or places of worship in it, connected with our own Church. Everything was to be done. The Territory was in its infancy, being less than eight years old. The multitude had come hither in search of fortunes, and but few had succeeded in their purpose. The best years for making money were the first years. The tide of good luck was no longer at its flood. The mountains were full of mines, and the mines were richly charged with precious metals; but the difficulty of separating the ores, the high price of labor, the withholding of capital by eastern capitalists, who had been severely swindled, the loss of crops, by Indians and then by grasshoppers, caused a depression which was a severe trial.

It was at this juncture that I reached the Territory, and found two faithful clergymen hard at work. This state of business affairs was no paralysis, only a temporary suspension. The enormous wealth of mountain and valley was here. The extraordinary richness of the gold and silver lodes and their almost boundless extent; the vast agricultural districts, capable of supporting millions, and the pleasant and healthful climate, the completion of facilities for railroad communications with the States—all inviting a large and constant immigration—made the growth of its future, as certain as any earthly future can be. The Church must, therefore, be planted, missionary stations established, Christian temples erected, and schools organized. All this was to be done at a cost from fifty to an hundred per cent. higher than in the older parts of the country. Under these circumstances little aid could be looked for from the people, though they were desirous of having our institutions, and were liberal according to their means.

No time was to be lost; we had already lost too much by our delay. Here was the work to be done, and this was the state of the country. I took with me but one clergyman, and, for one entire year, I had just one entire missionary for all this field. Thank God, we now have *three*, and another is daily expected. Colorado, thus far, has not been a very heavy burden upon the treasury of the Board. During the past year it has had but one missionary to support, and at this present time has but one; the other two are sustained by funds received from other sources.

If any should be inclined to complain that I return but a meagre "tale of brick"

for a year and a half of Episcopal work, I beg them to remember the quantity of straw which the Church has supplied.

The advent of a new era in the history of this Territory is at hand. The long sought process of desulpherising the ores is now practically demonstrated. In a few months, railroad communication will be well-nigh complete; the Indian hostilities which have been such a drawback to the Territory, it is hoped, are in a fair way of being permanently adjusted. The concurrent confirmation of these three events will remove the great barrier to the development of the riches of the country, and open the way to a high degree of prosperity.

Now is the time for the Church to lay her foundations broad and deep. Of course this work cannot be done without means. Angels will not do it; men must. Human instrumentalities are to be employed. Missionaries are wanted, and money is wanted. The appeal in my last report was not in vain. With devout gratitude to God I acknowledge the liberality with which the men, women and children of the Church at the East responded to my call, in sums large and small, whereby I have been enabled to prosecute this undertaking. I thank the Giver of all good for putting it into the hearts of His people to devise and to do liberal things, and I know, that by liberal things, they, themselves, shall be established.

With their offerings I have made but a beginning in my work of building, and I trust they feel that they have made but a beginning in their work of giving.

It affords me pleasure to state, as indicative of the disposition of the people in the Territory, that, during the past year, notwithstanding the depression of business, upwards of eight thousand dollars have been secured for educational and church building purposes. This fact is greatly to their credit, and proves their appreciation of the work which the Church is doing for their benefit, and is a good promise of what they will do in more prosperous times.

In addition to the support of missionaries, the erection of churches, and the opening of schools, I should be glad to have the means of sending out colporteurs for selling and distributing religious books, and placing libraries of such, in destitute localities for the free use of all who will read them.

I have traveled upwards of eight hundred miles the present season, mostly in mountainous regions, and almost entirely in my own conveyance, and thus far, God hath graciously preserved me from all sickness and accident, for which His great name be praised. For His continued protection and blessing upon the life and labors of His servants, the Bishop and clergy of this missionary jurisdiction, I crave the prayers of all the faithful.

GEO. M. RANDALL,

*Missionary Bishop of Colorado, &c.*

DENVER, COLORADO, *October 8th, 1867.*

## . BISHOP CLARKSON'S REPORT.

[G.]

### SECOND ANNUAL REPORT OF THE MISSIONARY BISHOP OF NEBRASKA AND DAKOTA.

ANOTHER year's work in the field assigned to me by the Church, has left upon me still deeper impressions of its importance and of its capabilities. Since this time last year, one of the Territories of the jurisdiction has become a State, and Nebraska has taken position as the latest-born of the National Sisterhood, with every prospect of soon rivaling in population, in wealth, and in power, most of the older States of the land. I shall speak first of

#### NEBRASKA.

Her area comprises seventy-two thousand square miles of as magnificent a territory as the sun shines upon. Geologists and surveyors, in the employ of the Government have officially declared this to be the richest and the most fertile soil in the land. Her white population now is about eighty thousand, the Indian about fifteen thousand. These, however, are but estimates, made according to my best judgment.

In Nebraska, besides the Bishop, we have fourteen clergy, all actually engaged in constant and laborious duty, thirteen among the whites, and one among the Indians. All these, except four, are supported in whole, or in part, by the generous help of the Board of Missions. So that we have one clergyman to about every five thousand souls of the white population, the largest ratio, I believe, of any diocese in the country. There are about four hundred communicants among the whites, and over two hundred in the single tribe of the Santee Sioux Indians, or six hundred in all. The confirmations during the last year, have been seventy-four among the whites, and thirty-seven Indians, and ninety-nine in other dioceses for the Bishops thereof, making two hundred in all.

*In Omaha*, the chief city in Nebraska, which contains a population of ten thousand, the Church is growing and strengthening every day, under the faithful and laborious Rector, Rev. W. H. VAN ANTWERP. Since my last Report, the congregation of Trinity Church, Omaha, have purchased a large and eligible lot, with a building already on it, suitable for a parsonage, at a cost of five thousand, five hundred dollars. Immediately on the acquisition of this valuable property, the vestry commenced the erection of a new and much larger church. Very great liberality and zeal was manifested by this vigorous congregation in the holy enterprise. The corner-stone was laid on the 8th of May last, and the beautiful and commodious temple of the Lord is now nearly finished. The cost of the church will be about fourteen thousand dollars. When I state that only a little more than a year ago, the congregation owned no property, and were worshipping on leased ground, and that they have now a church, parsonage, and lots, valued at about twenty thousand dollars, some estimate can be formed of the life and vigor of the congregation. Indeed, I hardly know of any Western town, where so much has been done, in so short a time, for the Church.

I confirmed a class of thirteen in this parish, on the 5th of May last. The number of communicants is one hundred and twenty-five. Measures have been taken to commence a Mission Sunday school, and service, in the southern portion of the town. A lot has been donated, and the Rev. THOMAS O. TONGUE, Deacon and Chaplain of the Omaha Classical Institute, will assist the worthy Rector of Trinity Church in this mission. Mr. TONGUE came to us as a candidate for orders, from Maryland, in August last, highly commended by his Bishop, and was ordained Deacon in Trinity Church, Omaha, on the 22d of September. There are two flourishing schools connected, one a primary school, directly, and the other a classical one, indirectly with this fine parish.

Omaha is also the seat of our noble Girls' School, *Brownell Hall*, now so well known throughout the Church. The building has been thoroughly refitted, and much improved in appearance during the last year, and is, therefore, in a condition to do its great work better than ever before.

All the words of commendation which I have heretofore spoken, of its thorough, systematic, patient, and faithful system of training, I here reiterate. The Rev. Mr. HERMANN, the energetic and able Rector, has now in hand, or subscribed, a sum sufficient, if one thousand five hundred dollars could be added, to build a much needed addition to the Hall. We ought to have accommodation there, for eighty, or even one hundred scholars; for in no other way can we do so much for our beloved Church, as to bring up imbued with her Holy Spirit, the daughters of Nebraska. I confirmed on Whitsunday last, seven of the inmates of the Hall. There ought also to be a beautiful chapel built here for the use of these dear children of the Saviour's Kingdom.

*Nebraska City*, the second town in the jurisdiction, has a population of about five thousand. The church (St. Mary's) is a modest, but graceful structure, and the congregation is in a flourishing condition.

The energetic Rector, the Rev. C. H. RICE, has been resident here for only eighteen months past, and in that time the church edifice has been rebuilt, with double its former capacity, and the number of the congregation has been more than doubled. On Sunday, the 12th of May, I confirmed nine persons in the church. There are now forty-eight communicants here.

Mr. RICE, with the right view of his own duty and the Church's interests, has established a Parish School here, which is doing well. It imposes much additional labor upon the Rector, who though in delicate health cheerfully endures it.

This parish, though not quite self-supporting, will soon become so, and its liberal people will soon be extending to other and feebler portions of the Church, that timely aid, which they themselves have so long received from the Domestic Committee.

At this point, *Nebraska City*, one year ago, with humble reliance upon God's favor, I established a Christian school and home, for the education of boys, *Talbot Hall*, designing it also to be a centre for Church work, and for the residence of young men preparing for the ministry, and for an associate mission. I appointed as Rector of the School and Mission, the Rev. JOHN G. GASMANN, a Presbyter of the Church long known to me, and one who I knew possessed thorough and peculiar qualifications for such a position. It closed its first year on the 25th of July. To say that it has thus far fully met my expectations, would but feebly express my opinion of the inestimable value it is, and has been, to us, in our work in Nebraska. It is crowded with students, and if we could have larger accommodations, our numbers would be greater, as there are constant applications for admittance. The building was originally the residence of Bishop Talbot, and subsequently my own.

We made extensive additions to it, and this summer added still another building, for chapel purposes, mainly by the aid of parishioners of St. Paul's Chapel, New York City. The other improvements were the generous benefaction of the Church of the Incarnation, and Calvary Church, New York City; the Church of the Advent, Boston; St. Luke's Church, Philadelphia; and JOHN DAVID WOLFE, Esq., a member of the Domestic Committee. It is now a convenient and a commodious range of edifices, not without grace and beauty, and located on one of the most charming and picturesque sites that can be found anywhere between the two oceans.

It contains, in an humble way, all the appointments necessary for a first-class Christian school, under the wise and prudent management of its faithful Rector, and with the high local reputation it has already achieved, I see no reason why it may not speedily grow into a college.

We could, with our present buildings, and with ten thousand dollars for an additional one, organize and establish a full college course. I do not believe that there can be in this country, at this time, any Church work in which that sum of money could be more advantageously employed.

The School has just commenced its second year, completely full.

*Plattsmouth*, the third town in Nebraska, has a population of perhaps of two thousand five hundred, and is situated, like the other two we have mentioned, midway between them. This is the site of the handsome church recently erected by Mrs. YOUNG, of St. Luke's Church, New York, as a memorial to her departed husband, and named by her, St. Luke's Church. The Rev. G. C. BETTS, a most valuable contribution to our ministry by the Methodist Church, is the talented and devoted Rector. On Trinity Sunday last, the fine edifice which stands on a commanding eminence, overlooking town and river, was consecrated to the service of Almighty God, The Rev. Dr. TUTTLE, of New York, the beloved Pastor of Mrs. Young, preached a most able and appropriate consecration sermon. Long shall all the great crowd who enjoyed the services of that happy day, remember the eloquent words of wisdom and instruction, that fell from his lips, as he discoursed to us of the things of the Heavenly Zion. Dear to the hearts of the Churchmen of Nebraska, shall ever be the name and memory of our gentle benefactress. The congregation has grown here in a single year, from a mere handful, to the first rank in the place as to numbers and influence.

The parish has a convenient parsonage, built by the congregation, adjoining the church, and also, I am happy to say, a flourishing Parish School. There are forty-five communicants here. During the past year, on two occasions, I confirmed thirteen persons, most of them heads of families, and influential people of the town.

*Brownsville*, the next town of importance in the State, has a population of about two thousand. The spirited congregation here have been holding service in a Hall, but are now making preparations to erect a beautiful church from plans of Mr. UPJOHN, a gift to the jurisdiction.

In the autumn of 1866, Mrs. GLOVER, a zealous Churchwoman of the Diocese of Connecticut, being on a visit to her friend, Rev. G. R. DAVIS, the indefatigable and successful missionary at Brownsville, was induced, by her regard for him, and the love for the Church to purchase a lot and parsonage in the town. This was a grand beginning. I held in my hands one thousand dollars, the gift of "Christ Church, Hartford," Connecticut, for a foster-child Church and namesake in Nebraska. I offered this sum to the handful of people there, if they would raise one thousand five hundred dollars, in addition to it, for a church. They accepted my offer, went promptly to work, and now the walls of "Christ Church," Brownsville, are rapidly going up. We have about twenty-five

communicants here. In August last, in company with one of the Domestic Committee, the Rev. Dr. LITTLEJOHN, I visit this place, and confirmed eight persons.

Dr. LITTLEJOHN also accompanied me to several other points in the jurisdiction, and cheered us all, and helped us all, with his stirring and eloquent proclamations of the gracious message of the Gospel.

His visit was a benefit to us more than we could tell, as was also that of the Rev. Drs. MORRISON and TUTTLE, previously. I consider the journey of these beloved brethren to our missionary jurisdiction of much more real assistance to us than would have been any mere contribution of money; and I cannot but hope that others of the clergy, like-gifted and like-minded, will now and then leave their comfortable quarters in eastern homes, and come out and help us, personally, to bear witness for Christ and for His Church, in our remote fields.

At *Fremont*, on the Union Pacific Railroad, a beautiful church has been built by the contributions of St. James' Church, Chicago, and called after its generous patron. On Sunday, the 13th of September, it was solemnly consecrated to the worship of Almighty God. At the same time I confirmed six persons. There are now about fifteen communicants in the parish.

The people in the town have given to the Church a valuable block of ground, in an eligible position, and have built upon it, alongside of the church, a commodious and handsome school-building, two stories high, which we have named, "St. James' Hall." The school is to be under the charge of the accomplished Rector, Rev. Mr. DAKE, to whose zealous exertions and discreet management, the Church is indebted for all this valuable property. Though suffering under the severest affliction that a fond parent can be called upon to endure, he is laboring most zealously in his important field for the interest of Christ and His Church.

The present population of Fremont is about seven hundred, and additions are being made to it by immigration every week.

At *Decatur*, in Nebraska, sixty miles north of Omaha, on the Missouri River, a noble hearted missionary, the Rev. P. B. MORRISON, is working with great energy, patience, and success. Here there is a fine church, a full congregation, and very spirited services. On the 19th of May last, I confirmed here six persons. There are twenty-one communicants here, and a population of about five hundred. Mr. MORRISON has been the only resident minister of any kind in the town, and has had charge during the winter of a school, in addition to his other duties. I wish we could have a parsonage and school-house located on the fine property which belongs to the Church. The congregation are not, however, able to erect these buildings without considerable aid.

At *Nemaha*, on the Missouri River, a few miles below Brownsville, we have a very neat church, the only one in the town. It enjoys the valuable ministrations of the Rev. Mr. DAVIS. On the 4th of August last, I confirmed four here. The number of communicants is about twenty in a population of four hundred.

At *Rulo*, thirty miles below Nemaha, near the Kansas line, we have just commenced a mission. The Rev. THOMAS BETTS, who received Deacon's Orders on Trinity Sunday last, in St. Luke's Church, Plattsmouth, was sent to that point and Falls City near by, immediately after his ordination.

He has gone to work so heartily, and with so much good judgment and holy zeal, that his efforts are already producing notable results. St. Peter's Church, Brooklyn, gave me one thousand dollars to build a chapel in Nebraska, to be called after itself; this sum I offered to the citizens of Rulo, provided they would raise the like amount and donate suitable lots. They have done so, and St. Peter's Church, Rulo, will soon



stand on the banks of that mighty river, a perpetual testimony of Jesus, in the midst of a hitherto churchless and indifferent population. There is no other Church of any kind in this place.

*Falls City*, twelve miles distant, is the other point of Mr. BETTS' labor. Here the people have raised one thousand three hundred dollars, and I have promised one thousand dollars for a church and school, now in building. There are a few communicants in these points.

*Fort Calhoun*, sixteen miles north of Omaha, on the river, is a pretty little town, with a population of five hundred, and until now without a Church of any kind. The Rev. Mr. HERMANN rides to this place from Brownell Hall to minister to the people. By his active efforts, one thousand dollars, and two well-located lots, have been donated to the Church in the town. To this I have added one thousand dollars, given to me by a whole-souled layman of New York City, who will not allow his name to be made public. This amount will build a beautiful memorial chapel, to be named "St. Mary's," in honor of the departed wife of the generous donor, who has thus secured the erection of this church, the only one in the village.

Here let me add my testimony to the value and wisdom of all these munificent contributions from churches and individuals in the East. How much better to concentrate gifts of this kind on one point, and thus, immediately and thoroughly, to establish the Church in one place. By this means we have been able, during the past year, to build in our missionary jurisdiction at important points no less than seven churches. Without it we could have done nothing. It has enabled us to be first on the ground in a number of places in Nebraska, a much wiser policy than that of sending the Church in as gleaner after other religious bodies have been reaping and gathering for years.

*Bellevue*, a town ten miles south of Omaha, near the junction of the Platte and Missouri Rivers, is another instance of this valuable policy. The Church of the Holy Trinity, Brooklyn, took the little parish in this town under its fostering care, and sent us one thousand dollars to set it up.

The handful of faithful Churchmen there, though long disheartened by repeated failures to build by their own unaided ability, immediately raised all the additional money needed, gave a large amount of land in the village, and the Church of the Holy Trinity, Bellevue, is now an accomplished fact.

Here one of the most devoted and single hearted missionaries that it has ever been my good fortune to meet, labors, prays, and hopes—the Rev. T. P. HUTCHINSON. He was transferred to Nebraska from Pennsylvania, as a candidate for Holy Orders, in April last, and on the 16th of the same month, by the kind permission of the Bishop of New York, I admitted him to Deacon's Orders in Calvary Church, New York City. On Whit-Sunday night I confirmed two persons in the Court House of Bellevue. On the 28th of August, the corner-stone of the new church was laid by the Rev. G. C. BETTS, the Rev. W. H. VAN ANTWERP delivering the address. I was prevented, by a sudden attack of sickness, from participating in the solemn services. There are twelve communicants here.

Along the line of the Union Pacific Railroad, which has now crossed the entire breadth of Nebraska, and has reached the base of the Rocky Mountains—over five hundred miles from Omaha—the Rev. SAMUEL GOODALE, my beloved brother, and long timed friend, carries the blessed message of the Gospel.

His range extends from Fremont to Julesburgh, about four hundred miles; and includes the towns of Columbus, Silver Creek, Grand Island, North Platte, Kearney, and Julesburgh. It is too much work for any man, but Mr. GOODALE pursues it with un-

complaining fidelity. In June last, I passed with him along the line, preaching in the several points. At Columbus there ought to be a church. It is ninety miles west of Omaha. There are several communicants here, and if I had one thousand dollars to offer them as aid, there would soon be a church erected. The Pacific Railroad Company have, on my application, offered to give to the Church, lots in every town on the road. We must take advantage of this kind offer, and of the inflowing tide of life that is peopling these great plains, and erect all along the whole line churches which shall be landmarks of the Gospel's march across the continent. Who will help to set up these blessed beacons of the Church's unwearied travel? Who will help?

The last Legislature of Nebraska removed the capital of the State from Omaha to Lincoln City, in the interior. We have already secured a beautiful block of ground in a central position in the new city, for Church purposes.

Several families of our communion have located there, and others are going in. We desire to be early on the ground. Where shall I find the congregation of wealthy believers, or the individual of generous faith, who will say, here is one thousand dollars for a church in the capital city of the great empire of Nebraska? Arrangements are partially made for the commencement of services there this Autumn.

We must not be behind the active step of other religious bodies.

Besides all these principal places, hereinbefore mentioned, at which churches have been built, or are now building, there are many other smaller settlements at which services are regularly or occasionally held. With the force at our disposal we are doing all that we can to reach with the Church and the Gospel the entire population of the State. Never, I believe, was any Bishop of the Church blessed with a more devoted and a more faithful band of fellow-laborers, and every day I have reason to thank God for having surrounded me with co-workers of so much single-mindedness, and with such steadfast purpose to push on the chariot wheels of the Divine Kingdom.

I have removed my residence from Nebraska City—having turned my former home into a boy's school—to Omaha, which is now, and shall always probably be, the commercial metropolis of the State. This appears to me to be the proper position for the Bishop, and it certainly is more centrally located with reference to my work. And, in speaking of my removal, and the re-location of my family at Omaha, I think it just to mention and record here, my grateful sense of the kindness of my generous friend and former parishioner, Hon. WILLIAM B. OGDEN, who, on learning of my desire to reside in Omaha, sent to me from Chicago all the material necessary for the erection of a suitable residence. I hope before long to commence and complete the building of a house, where, in accordance with one of the Scriptural qualifications of a Bishop, I may dispense that welcome hospitality to the Clergy of Nebraska to which their toils and their faith so justly entitle them.

Having said this much of Nebraska, we pass now to

#### DAKOTA.

In this Territory, comprising one hundred and thirty thousand square miles, containing a population of nearly ten thousand whites, and twenty-four thousand Indians, we have as yet one single standard bearer, the Rev. Mr. Hoyt. Over and over again, during the past year, I have been disappointed by the failure of clergy to fulfil their promises, to come out and help this lonely and long-tried servant of the Cross, who yet manfully and hopefully toils on, waiting for the coming of a better day. In company with Rev. Dr. Morrison, of Illinois, I visited, in June last, the several stations of our Church in Dakota, preaching at Yankton, Vermillion, Elk Point,

and Bonhomme. In Christ Church, Yankton, I confirmed three persons on Sunday, June 2d. Here there are twenty-one communicants. We have now three churches, or chapels, in Dakota, *and the only ones, of any kind, in the Territory.* One of these churches was erected by the timely contribution of a true-hearted Church-woman, of Delaware, whose name I am not allowed to give. In order to secure and perpetuate the possession of the ground, the Rev. Mr. Hoyt has determined to establish at Yankton, the capital, a school and associate Mission. His plans are wise, feasible, and must be successful. But in order to carry them out he needs five thousand dollars, and two young clergymen. He is now trying to obtain this sum, and to find these men. I have commended, and do now again most earnestly commend this enterprise to the consideration of liberal Churchmen everywhere. If he is enabled to carry out the plan, he can, in great degree, control the education of the youth of the Territory, and maintain services in ten or twelve different localities along the upper Missouri, on both banks. *Dakota Hall and Associate Mission*, is the name fixed upon for the school and Mission. Prominent citizens, at home, and distinguished clergy, abroad, are interested in the work, and will act as Trustees. The whole will be under the discreet and wise control of Rev. Mr. Hoyt, who will be Rector of the school, and head of the Mission, and I know no safer hands to which a scheme so practical and so important could be entrusted.

The Territory is increasing in population. I saw many evidences of growth and improvement on the occasion of my visit this year.

A new town in the Southwestern part of the Territory, on the Union Pacific Railroad, called *Cheyenne*, has recently sprung into a position of great importance. It is to be the junction of the railroad to Denver, the seat of large works and operations in connection with the Railroad, and the starting point of all the trains to Montana and Idaho. Many persons predict that it will soon be the largest city on the plains, and second to none between Omaha and San Francisco. Emigration is pouring into it now with great rapidity. Public spirited individuals there, favorable to our Church have agreed to raise two thousand dollars at once, for a chapel, and contribute one thousand dollars a year to the support of a clergyman.

There is a very great need for the right man, at once, in this place. He will find zealous Churchmen there, ready to sustain him and hold up his hands. I can promise any true-hearted man a competent support, and a field worthy of the godly ambition of any servant of the Cross.

*Cheyenne* is five hundred miles West of Omaha—reached by Railroad all the way—and about ninety miles from Denver, to which a Railroad is now being built. A better opportunity for the establishing of a strong and self-supporting parish, within one year's time, can nowhere be found in the whole country. I am very much indebted to the Rev. Charles A. Gilbert, a worthy Presbyterian of the Diocese of Illinois, for his active exertions in behalf of the Church in that region, during his Summer vacation.

#### INDIAN MISSION.

I shall speak now of our sole, but most successful Mission to the Indian population of the jurisdiction. Forty thousand of these original owners of the soil, are now living and roaming over the plains of Nebraska and Dakota. To one tribe only, the Santee Sioux, have we been able to furnish a Missionary and the Gospel. They are located on a reservation on the junction of the Indian Niobrara and Missouri Rivers, and are fifteen hundred in all. The Rev. Samuel D. Hinman, whose praise is in all

the churches, lives among them, denying himself and his lovely family all the comforts of society and civilization, and there, like a Christian hero, teaches and preaches to this melancholy race. My visit to them, in May last, was one of the most interesting events of my life. I found in the tribe over two hundred communicants, as faithful and as godly as the same number of whites are. There is a day school of over two hundred, taught by Mr. Hinman and his heroic co-worker, Miss West. I confirmed thirty-seven of the tribe, and participated with Rev. Dr. Morrison and Mr. Hoyt, in three services, as solemn, and as impressive, and as affecting, as any that I ever attended in my life. The little low chapel of logs, which called to mind our idea of the worshipping places of the primitive Christians, was densely crowded with these dusky denizens of the frontier, on every occasion of worship. Their reverent demeanor, hearty responses, and singing, and apparently devout appreciation of the service, would have shamed the indifferent and listless worship of civilized Christians. The Prayer Book has been translated by Mr. Hinman, into the Dokota language, and is freely used by the Indian congregation.

The Mission is not aided by the Domestic Committee, and relies for its support entirely upon the voluntary gifts of the friends of the aborigines. To these friends, we must appeal for continued support, and for even larger aid, as Mr. Hinman has found it necessary to build a more commodious chapel. One of the Catechists of the Mission, a young man of tried character and earnest piety, has applied for admission as a candidate for Deacon's orders. I have given my sanction to his application, and I doubt not he will prove himself a valuable assistant to the worthy Missionary. Since this work is all that we are doing, and apparently now all that we can do for these pagan races within our borders, who are begging piteously for the Gospel, shall we not give it our earnest prayers, our cordial sympathy, and an unstinted and steadfast support?

#### PRESENT ASPECT.

I feel very much encouraged and strengthened by the present aspect of Church-work in the jurisdiction. Eighteen months ago we had but four small churches; two of these have been rebuilt to three times their former size, and ten new ones have already been added (or are now building), so that December's sun will gild the crosses of fourteen churches in the towns, and on the plains of Nebraska and Dakota. Eighteen months ago we had but seven clergy at work in the field, and now we have sixteen.

And this is not all the churches we need, or all the clergy that we can usefully employ. A score of places, and hundreds of precious souls are crying loudly for help and for the Gospel. A few thousand dollars a year spent here now, whilst everything is in a formative state, will do tenfold more good than ten times the amount will do a decade hence.

#### DIVINITY SCHOOL.

But our chief want is men of the right spirit. But this is the Church-want everywhere and always. In order partially to meet this great necessity, I contemplate, with Divine aid, to commence as soon as possible, in an humble way, a Divinity School, for the education, on the ground, of our own Clergy. We cannot get young men from the East, the demand for their services there is too pressing. For this purpose I have opened negotiations with a scholarly and wise Presbyter, well acquainted with Western life and Missionary work, the Rev. Robert W. Oliver, and have invited him to

cast in his lot with us, and assume the position and duties of Divinity Professor for the jurisdiction, to be assisted by such help as can be given by myself, and the clergy here.

He has accepted the sacred trust, and will enter upon his duties some time during the present Autumn. If we can obtain three thousand dollars to erect a suitable building for the candidates for Holy Orders, on the grounds of Talbot Hall, the young men can be partially employed in the school there, and can have an abundance of opportunity for their theological studies, and thus we may hope, after a year or two, for a steady, though small supply of Missionaries, at least to the manner *trained*, if not "born."

For means to commence and carry on such a needful work, I must rely upon those, all over the Church, to whom God has given the joint endowment of earthly substance, and Heavenly charity. I believe the means will not be withheld.

THE LAMBETH CONFERENCE.

The clergy under my charge, with affectionate cordiality and unanimity, requested me to attend the meeting of the Bishops, at Lambeth Palace, and I greatly desired to do so. But the peculiarly pressing nature of my work, this Fall, growing out of the building of so many new churches in new communities, who seemed to require my presence, advice, and all the aid I could render, made it impossible for me, conscientiously, to absent myself. No earthly pleasure could have been more attractive to me, than that of meeting with so many Holy and learned leaders of God's host, gathered from all quarters of the globe, and to have listened to, and been inspired by their words of wisdom and love. But I feel that I have done right in sacrificing my own pleasure and happiness, to the peculiar claims of duty just now devolved upon me. I rejoice that so many of our American Bishops have been present, and I feel sure that they will bring with them from such a great council, presided over by the Holy Ghost, such a spirit of love, and truth, and unity, as will cheer and aid, and bless us all, even in the remote outposts of the Saviour's earthly kingdom.

In this brief and pragmatismal summary of the year's work, no mention has been made, or can be made, of the real learning of the people for the conservative and scriptural teaching of the Church, that manifests itself all over the jurisdiction.

We have but to enter in and reap rich harvests that are whitening everywhere around us. There is not now, to my knowledge, a single town in the jurisdiction of five hundred inhabitants, in which we have not a church, either finished or in progress of erection. In many of these towns ours is the only place of worship of any kind. Every settlement and hamlet has been visited by the Bishop or some of the Missionaries. Church schools, in addition to our large institutions, are connected with most of the parishes. There are now seventeen clergy canonically connected with the jurisdiction, and five students of Divinity. And yet we feel weak and almost powerless amidst the intense activity of these coming empires.

O, for the faith, and love, and strength, to undertake, to accomplish what may be done for Christ and His Church in these Imperial Realms.

ROBERT H. CLARKSON,

Missionary Bishop of Nebraska and Dakota.

October 15th, 1867.

## REPORT OF BISHOP PAYNE.

[H.]

### REPORT TO THE BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, ASSEMBLED OCTOBER, 1867, FROM THE MISSIONARY BISHOP AT CAPE PALMAS AND PARTS ADJACENT WEST AFRICA.

It is not in my power to report directly from my field of labor, having been absent since I met the Board in New York last year. Immediately after the adjournment of that body I went to Philadelphia, and took up my residence for the winter in the Mission House, recently opened in the western part of the city by Rev. J. G. AUER

The objects proposed to myself were to aid by my presence and influence a very important institution, the publication of a second edition of the Grebo Dictionary, most of the book of Common Prayer in the same language to present the claims of the African Mission as opportunity should offer, and to invigorate my enervated body by keeping it under the influence of a protracted winter.

I am thankful to report, that a kind Providence enabled me to accomplish all that was proposed.

The Mission House, taken at once to the hearts of the earnest Clergy and Churches of Philadelphia, entered upon its career in a comfortable building, and with some twenty students. When the harvest is so great, and the labors so few, I cannot but hope that by God's blessing upon the godly and well-learned men in charge of the institution, many "Young Soldiers" may be gathered into it, and equipped in the armor of Christ, go forth to do valiantly in His service.

The Mission House is most earnestly commended to the prayerful attention and care of the friends of Foreign Missions. Especially do I entreat brethren of the clergy to inform young men under their pastoral charge, that there is, at least, one *Recruiting Station* in the Church, where all who are moved by the Spirit of God to go and "preach among the millions of Gentiles," waiting to hear the glad tidings of salvation, are invited to come and enlist.

The Prayer-book translated into Grebo, and published through the kindness of the Bishop White Prayer-book Society includes all, except the Psalter which our native congregations will need for many years.

This form of sound words, it will be readily perceived, is the most appropriate and valuable volume that could be published for Catechumens and Christians, just emerging from Hellenism, into the light of the Gospel. It is hoped that a translation of the Psalter will be ready ere long for publication also.

The Grebo Dictionary was published at an expense of several hundred dollars, through the liberality of a few friends, as acknowledged in the *Spirit of Missions*.

In this connection it gives me pleasure to state, that during the last month of my stay in the United States, I got through the press of the Bible Society, the Gospel of Matthew and first Corinthians in Grebo also. We have now translated into that language, the Book of Genesis, the Four Gospels, Acts, Romans, and First Corinthians;

also, Grebo Dictionary, Grammar, History of the Bible, History of Jesus, a Collection of Hymns, and most of the Prayer-book. To God's name be the glory, that I have been spared to translate thus much of His truth into a strange tongue, and to furnish facilities to others to do more. While I was much occupied in the above work, I was able during the winter and spring to preach and present the claims of the African Mission on more than fifty occasions, in the dioceses of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and Georgia. A kindly feeling was generally expressed in the work in Africa, but it has been very manifest, that the effect of the last sad seven years has been to direct the attention of the Church to new channels of benevolence, and too often to deaden, almost destroy, the interest in Foreign Missions.

This surely *ought not so to be*. The great dreary waste of heathenism lies as ever before the Church; the Saviour's last charge, "Go preach my Gospel to every creature," abides in all its original force; and the Church lives or dies as she regards it or not. My health, though far from vigorous, being so far recruited as to justify my return to Africa, I sailed from New York with Mrs. PAYNE and Miss SAVERY, (the latter recently appointed teacher to the Mission,) on the 5th September; and after a prosperous voyage, arrived at Southampton on the evening of the 15th.

Having been requested by the Foreign Committee to attend the proposed Pan-Anglican Conference to be held at Lambeth Palace on the 24th, I came up to London for the purpose. It was thought desirable that Bishop WILLIAMS of China and myself should be present to take part in any discussions likely to arise in regard to the relations of missionary jurisdiction in heathen lands.

In the programme of proceedings, the last day was very properly assigned to the discussion of the subject. But other matters were allowed to monopolise not only the third but the fourth day, so that although Bishop McILVAINE made a strong effort to introduce the subject it was found impossible to do so. At the very last moment a Committee was appointed, consisting of the Colonial and Missionary Bishops to confer on this subject, to meet on Monday, and report to some future meeting. I felt too unwell to meet the Committee, and as the formal proceedings of the Conference closed on Saturday, and most of the Bishops dispersed, it did not appear how anything could be accomplished by the action of the proposed Committee, if, indeed, it could have been done by the Conference itself.

So far at least, as our African Mission is concerned, any relation which may arise between Churches planted by English and American Missionaries must be decided by the Churches themselves in conference with the societies or organizations to which they owe their existence.

The Liberian Churches, under a Canon provided by our last General Convention, will, with my full approbation and that of the Foreign Committee proceed to organize a diocese as soon as they are in a condition to comply with the requisitions of the Canon. Such a course is undoubtedly due to the position of Liberia, and will work well so long as the relations of love and obligation shall bind together the mother and daughter Churches.

My view is, however, that while *diocesan organization* should take place among the *Liberian Congregations proper*, the Churches gathered from among the natives, should continue under the Foreign Missionary jurisdiction, until they are prepared to organize a diocese or dioceses of their own; I will state the reasons.

1. The heathen mission field in Africa is important to keep alive the missionary spirit in the Church at home. As Lazarus ever lies at the rich man's door to excite and exercise his charity, so God appoints that the millions starving for the bread of

life, shall cherish in the disciples the virtue to feed and save in the Master's spirit and for His sake. And so all the wise-hearted agree, that the missionary spirit is the life of the Church.

2. And if heathen fields must be cultivated there is none which ever has appealed, and does appeal so strongly to the hearts of the Church in America, as Africa.

3. Then at Cape Palmas and parts adjacent a great and effectual door has been opened to heathen Africa. Our stations, alas! so imperfectly supplied with laborers, lie in the midst of a population of two hundred thousand. While, if we take the line of the Liberian coast, five hundred miles, and a parallel one a hundred miles interior, it would amount to nearly four millions, or about the same as all the Freedmen in the United States.

4. To occupy this vast field, opened up by Providence, our reliance must be upon foreigners and natives trained up by them. A few Liberian teachers and ministers may gradually engage in work among the heathen, but there are many hindrances to this. The Liberian settlements themselves are small, having only an aggregate population of *eighteen thousand*. These are scattered in small detached communities along four hundred miles of coast; each feeble, and struggling to build up its political ecclesiastical and private institutions and interests. Their ministers in consequence have their attention much, almost wholly, engrossed in the affairs of their own communities. It results from the same condition of things, that the number of young men who can escape or be spared from the multitudinous demands of the secular life for the ministry, must long continue small. Then again, as in colonies everywhere, questions of trade, territory and jurisdiction between Liberians and natives arise, unfavorable to missionary influence, one on the other. On the other hand the native minister or catechist is in full sympathy with his people, he knows their language customs and institutions, and is thoroughly acclimated. Of them, therefore, must we prepare teachers and evangelists.

5. But then the *Church and her ministers* must prepare this agency. She has the means to maintain Missionaries, native catechists, and ministers, and stations, while they are educating the young, making disciples, getting congregations, and preparing to form native dioceses. And the Church has ministers and teachers in scores *if she only has the faith to believe it*, and make the sacrifice. Thousands of her sons and daughters live and die to Mammon, because, after consecrating them to Christ in baptism, she encourages them to live unto themselves, to shrink from sacrifices. She lifts up her hands in honor, because as many of her children have laid down their lives in Africa in *thirty years*, as die every year, on that coast, in the prosecution of commerce, or in civil or military employments. She would disire some means of saving the world *without sacrifice*. She would take the enemy's strongest hold *without loss of life*. From such a spirit I earnestly exhort the fathers and brethren of the Board of Missions to arouse the Church at the perils of her life. The discussions which agitate her, the luxurious selfishness which pervades her, the sensible decline of the Foreign Missionary spirit, attest how feebly she feels the Master's presence already; if that presence means, as at the beginning, love, union, consecration of wealth, and of living men and women, to the work of preaching everywhere the Lord Jesus. But when I urge to the work of preparation, I would not leave the impression that this work is *now to be begun*. No! blessed be God, sacrifices and labors in Africa, small and feeble as they have been, leave their *obvious enduring fruits*. In eight *Liberian Churches* are the services regularly celebrated. At three native stations they are held in Grebo, while at twelve others, catechists and teachers use them partially, and according to the grace given, hold up their lamps or tapers in the midst of heathenish darkness.



I leave to the Foreign Committee to detail the changes, by which the withdrawal of two ordained Missionaries with three Sisters, and the death of one faithful brother, left only two foreign females in the field, until they were lately joined by one candidate for orders. But I cannot but report how my heart has been cheered, and my hands strengthened by the manly service of our young Liberian brother Rev. SAMUEL FERUSON, having charge of the High School and St. Marks' Church; by the vigilance, zeal and evangelical labors of the native Deacon, Rev. SAMUEL SETON, having the oversight of Hoffman Station and St. James' Church; the pious faithful care and ministrations of my native assistant Rev. C. F. JONES at Cavalla, and the careful walking and prayerful spirit of many of our converts and scholars, as manifested in their own letters and those of their superiors; and more especially, by their grateful sense of obligation to us, and earnest desire, and longing for us to return to them speedily, and carry on the good work in which it has been our pleasure for so many years to be engaged.

And I would urge this state of things amongst disciples made, and Churches gathered, through grace by our means, as an urgent and all sufficient appeal for the Church to bestir herself to renewed efforts, and her sons and daughters to come over and help us to carry forward with ever increasing efficiency and enlargement, the work of evangelizing heathen Africa.

Very respectfully,

JOHN PAYNE,

*Missionary Bishop at Cape Palmas and Parts Adjacent.*

10\_CAVENDISH ROAD, LONDON,

October 3d, 1867.

Mr. The DOMESTIC COMMITTEE OF THE BOARD OF MISSIONS in Account with N. F. PALMER, Treasurer. Cr.

1867, Oct 1.	By cash paid out in support of Domestic Missions:		
	Alabama	\$2,608 34	
	Arkansas	8,490 03	
	California	1,790 00	
	Colorado	12,862 20	
	Delaware	300 00	
	Florida	1,625 00	
	Georgia	1,878 00	
	Kansas	2,104 07	
	Kentucky	2,075 13	
	Louisiana	3,991 68	
	Michigan	1,475 00	
	Minnesota	1,728 73	
	Maine	571 95	
	Missouri	2,980 00	
	Mississippi	2,606 66	
	Nebraska	11,770 64	
	Sante Ind. Mission	1,762 86	
	New Hampshire	787 50	
	North Carolina	2,648 50	
	Ohio	602 90	
	Indiana	2,811 33	
	Illinois	1,395 66	
	Iowa	2,385 00	
	South Carolina	6,110 25	
	Tennessee	2,795 00	
	Texas	3,593 58	
	Virginia	1,308 33	
	Opelia Misson	2,450 50	
	Wiscousib.	3,337 80	
	Dakota	659 50	
	Oregon	3,752 30	
	Washington Territory	494 23	
	Ida. "	2,801 81	
	Utah	1,480 97	
	Montana, &c.	1,851 25	
	Outfits to Missionaries	4,400 00	
	Pacific Coast Mission	203 83	
	Cash paid Sec. and Gen. Agent and Asso. Sec. and Gen. Agent	\$11,982 81	
	" " special appropriations	4,415 15	
	" " traveling expenses	490 75	
	" " rent	1,287 35	
	" " postage, stationery and other office expenses	456 00	
	" " printing and expenses of the Board of Missions	969 08	
	" " publications and printing	378 97	
	" " appeal to N. Y. Bible and Prayer-Book Society	2,520 33	
	" " Church Book Society	10 00	
	" " appropriations from Young Soldiers' Fund for purchase of books	15 00	
	" " expenses on legacies	130 00	
	" " delegate meetings	125 00	
	" " printing and expenses of Young Soldiers' Department	487 80	
	" " outstanding checks of 1866	2,290 00	
	Amount of temporary investments	4,588 00	
	Cash to Bank	9,000 00	
		2,760 20	

1867, Oct 1.	\$1,854 45	
	31,000 00	
	78,449 51	
	30,832 48	
		\$192,138 44

Cash on hand, as per Treasurer's Report, Sept. 30, 1866 .....  
 Temporary investments, Sept. 30, 1866 .....  
 Received during year ending Sept. 30, 1867, for general purposes, not during year ending Sept. 30, 1867, for special objects not under control of the Committee .....

The undersigned, duly appointed a Committee to audit the annual accounts of the Domestic Committee of the Board of Missions of the Protestant Episcopal Church, in the United States of America, do hereby certify that they have carefully examined the accounts of the Treasurer of the said Committee, have compared their several items with their respective vouchers, and found the same correct, and that there is in the hands of the said Treasurer, a balance of two thousand seven hundred and fifty dollars and twenty cents, in cash on Deposit in bank to the credit of the said Committee, and nine thousand dollars in United States and New York State bonds: in all eleven thousand seven hundred and fifty dollars and twenty cents. The permanent investments of the Committee consisting of George Harrison's bond and mortgage \$10,000; U. S. 5-20 Coupon Bond, \$1,000, amounting to eleven thousand dollars, have also been examined and found correct.

S. CAMPBELL, }  
 CYRUS CURTISS, }  
 Committee.

*Dr. The FOREIGN COMMITTEE OF THE BOARD OF MISSIONS in Account with JAMES S. ASPINWALL, Treasurer Cr.*

1867. Oct. 1. To cash paid since October 1, 1866, on account of Mission to Greece... China and Japan..... Africa..... Mexico..... Haiti..... For publication account, &c..... General expenses—salaries of Secretaries and clerk hire..... Expenses—Delegate Meetings..... Board of Missions..... Missionary Box Association..... Rent..... Traveling expenses of officers..... Foreign and domestic postages, stationery, freight, exchange, insurance, &c..... Balance cash on hand to new account.....	\$3,666 06 6,051 41 36,110 77 6,428 80 7,962 70 7,219 85 8,169 81 784 80 102 56 216 85 476 00 259 82  1,560 15 1,010 29	1866. Oct. 1 By balance cash on hand at this date..... By cash received from October 1, 1866, to October 1, 1867, on account of..... Mission to Greece..... China and Japan..... Africa..... Mexico..... Haiti..... for specific objects..... General Fund..... Interest on Trust Funds.....	415 62 2,919 73 7,548 56 134 27 5,834 45 4,938 94 57,374 69 2,156 22
		The undersigned Auditing Committee have examined the account of the Treasurer of the Foreign Committee, and believe the same to be correct as expressed in the above statement. LEWIS CURTIS, } F. S. WINSTON, } <i>Auditing Committee.</i>	
1867. Oct. 1.	\$82,604 68	By balance cash on hand this day—say ten hundred and ten and 29-100 dollars.....	\$1,010 29

JAS. S. ASPINWALL,  
 Treasurer of Foreign Committee of Board of  
 Missions of Protestant Episcopal Church in U. S.

**Dr.** PROTESTANT EPISCOPAL FREEDMAN'S COMMISSION in Account with STEWART BROWN, Treasurer. **Cr.**

1866. Oct. 1 to Sept. 30 1867.	1866. Oct. 1 to Sept. 30, 1867.		
To Cash paid for Teacher's Salaries, etc.....	\$28,209 97		
To balance carried to new account.....	1,013 57		
	\$29,223 54		
		By Balance of old Account.....	\$1,383 00
		By Sales of Clothing.....	4,430 95
		By Cash received for special purposes.....	\$3,626 50
		By Cash received for general purposes.....	19,783 09
			23,409 59
			\$29,223 54
	1867. Oct. 1.	By balance of old account.....	\$1,013 57

[Aa Bb.]

Parishes contributing to Domestic and Foreign Missions, and the Freedman's Commission, from Oct. 1st, 1863, to Oct. 1st, 1867.

DIOCESE OF MAINE.				VERMONT—continued.			
	Domestic.	Foreign.	Fr'dman.		Domestic.	Foreign.	Fr'dman.
Augusta, St. Mark's.....	\$58 00	9 00		Cambridge, Holy Apostles'...			
Bangor, St. John's.....	40 00	47 75		Enosburg, Christ.....	7 43	7 43	
Bath, Grace.....	10 00			East Berkshire, Calvary.....			
Brunswick, St. Paul's.....	23 27	5 00		Fairfax, Christ.....	7 50	7 50	
Calais, St. Anne's.....		3 35		Fairfield, Trinity.....	3 00		
Camden, St. Thomas'.....				Franklin, Christ.....			
Dexter, Messiah.....				Gulford, Christ.....	5 00	7 00	10 00
Dresden, St. John's.....				Highgate, St. John's.....			
Eastport, Christ.....				Hydeville, St. James'.....		46 93	
Gardiner, Christ.....	67 00	334 00		Jericho, Calvary.....			
Hallowell, St. Matthew's.....				Manchester, Zion.....			
Houlton, St. John's.....				Middlebury, St. Stephen's...	12 45		4 00
Lewiston, Trinity.....				Montgomery, Union.....			
Old Town, St. James'.....				Montpelier, Christ.....			
Portland, St. Luke's.....				Northfield, St. Mary's.....			
"    St. Stephen's.....				Norwich, St. Barnabas'.....	3 50		
Rockland, St. Peter's.....			16 00	Poultney, St. John's.....	26 06	10 17	8 26
Saco, Trinity.....		20 00		Randolph, Grace.....	4 00		
Wiscasset, St. Philip's.....	10 35	9 00	3 50	Royalton, St. Paul's.....	5 00		
Miscellaneous.....	5 00		15 00	Rutland, Trinity.....	51 53	57 55	39 19
	213 62	428 10	34 50	Shelburne, Trinity.....			
				Sheldon, Grace.....	24 09	23 35	
				St. Albans, St. Luke's.....	70 00	50 00	
				Tinmouth, St. Stephen's.....			
				Vergennes, St. Paul's.....		8 00	7 00
				Waitsfield, Christ.....			
				Wells, St. Paul's.....	3 50	2 25	
				West-Rutland, Grace.....			
				Windsor, St. Paul's.....	6 79	5 18	
				Woodstock, St. James'.....			
				Miscellaneous.....			10 50
					378 75	203 43	125 29
DIOCESE OF NEW-HAMPSHIRE.				DIOCESE OF MASSACHUSETTS.			
				Amesbury, St. James'.....	12 00		
Charlestown, St. Luke's.....	32 16	6 43		Amherst, Grace.....			
Claremont, Trinity.....	36 00	1 00		Andover, Christ.....		103 36	
Concord, St. Paul's.....		23 00	20 00	Ashfield, St. John's.....	9 15		10 20
"    Chap. of St. Paul's Sell'l.			25 00	Anburndale, St. Paul's.....			
Cornish, Trinity.....				Beverly, St. Peter's.....			
Dover, St. Thomas'.....	28 16	45 02		Boston, Advent.....	203 18	121 00	161 65
Drewsville, St. Peter's.....				"    Emanuel.....	1200 00	445 00	
Epping, St. Philip's.....	6 00			"    Christ.....			8 00
Exeter, Christ.....				"    Memorial.....			
Hanover, St. Thomas'.....				"    Messiah.....		52 35	16 75
Goffstown, St. Matthew's.....	5 00			"    Seamen's Chapel...			
Holderness, St. Mark's.....				"    St. John's.....			
Hopkinton, St. Andrew's.....	16 97	15 45		"    St. Mark's.....			
Keene, St. James'.....	16 00	22 88		"    St. Mary's.....	91 20	50 00	26 66
Laconia, Grace.....				"    St. Paul's.....		1354 34	
Manchester, Grace.....				"    St. Stephen's.....		100 00	
Nashua, St. Luke's.....				"    Trinity.....		327 60	143 00
Pittsfield, St. Stephen's.....	5 87			Bridgewater, Trinity.....			
Plainfield, Grace.....				Brighton, Epiphany.....			
Portsmouth, St. John's.....	61 00	73 60	25 00	Brookline, St. Paul's.....		1770 00	350 00
Sanbornton Bridge, Trinity..				Cambridge, Christ.....	100 00	110 00	
Walpole, St. John's.....	3 00			"    St. Peter's.....	41 46		14 45
West Claremont, Union.....	5 00			Charlestown, St. John's.....	171 00		
Miscellaneous.....				Chelsea, St. Andrew's.....			
	215 16	192 38	91 00	"    St. Luke's.....		6 25	5 00
DIOCESE OF VERMONT.							
Arlington, St. James'.....		2 00					
Bellows' Falls, Emmanuel.....							
Bennington, St. Peter's.....	17 00	10 00					
Bethel, Christ.....			6 00				
Brandon, St. Thomas'.....	31 00		10 00				
Brattleboro', St. Michael's...	20 00	13 00					
Burlington, St. Paul's.....	30 00						
"    Epis. Institute...	51 00						

MASSACHUSETTS—continued.	Domestic.	Foreign.	Pr'dman.	RHODE ISLAND—continued.	Domestic.	Foreign.	Pr'dman.
Chicopee, Grace.....				Cranston, St. Bartholomew.....	\$8 20		
Clappville, Christ.....				Crompton, St. Philip's.....	1 36	\$2 15	
Danvers, Calvary.....				East-Greenwich, St. Luke's.....	30 00		
Dedham, St. Paul's.....	\$320 00		\$103 75	Greenville, St. Thomas'.....	7 00		
Dorchester, Christ.....				Harrisville, Calvary.....			
“ St. Mary's.....	184 00	\$111 43	70 80	Jamestown, St. Matthew's.....		2 00	
East Medway, St. Clement's.....			1 00	Johnston, St. Peter's.....			
East Somerville, St. Thomas'.....	8 50		2 00	Lonsdale, Christ.....	2 00	100 05	100 00
East Medfield.....			2 00	Manton, St. Peter's.....	4 00		
Fall River, Ascension.....		26 06		Manville, Emmanuel.....			
Fitchburgh, Christ.....				Middletown, Holy Cross.....			
Framingham, St. James'.....				Newport, St. Matthew's.....	2 00		
“ St. John's.....				“ Emmanuel.....		73 38	
Granby.....				“ Trinity.....	231 00	57 65	72 15
Gloucester, St. John's.....				“ Zion.....	102 95	61 39	20 50
Great Barrington, St. James'.....			16 30	North-Providence, St. Paul's.....			
Greenfield, St. James'.....	83 55	27 00		Pawtucket, St. Paul's.....	34 70	43 75	62 65
Groton.....	2 00			“ Trinity.....	27 00	20 00	38 11
Hanover, St. Andrew's.....		145 70	34 15	Portsmouth, St. Paul's.....			
Hydo Park, Christ.....	9 25			Providence, Grace.....			179 44
Ipswich, Trinity.....				“ Messiah.....	50 00	14 00	
Holliston, Redeemer.....				“ Our Saviour.....		6 00	
Holyoke, St. Paul's.....				“ Redeemer.....	25 00	12 72	20 00
Hopkinton, St. Andrew's.....			5 21	“ St. Andrew's.....	106 40	67 67	49 22
Jamaica Plains, St. John's.....	10 00	100 00	100 00	“ St. John's.....	570 00	1939 77	259 74
Janesboro, St. Luke's.....			5 92	“ St. Stephen's.....	911 93	291 57	151 00
Lawrence, Grace.....		67 46		Seituate, Trinity.....		6 00	
Lee, St. George's.....				S. Portsmouth, St. Mary's.....	13 00	4 50	
Lenox, Trinity.....				Wakefield, Ascension.....			
Lowell, St. Anne's.....	94 89	62 49		Warren, St. Mark's.....	26 05	26 00	15 00
“ St. John's.....		12 48		Westerly, Christ.....		947 49	41 19
Lynn, St. Stephen's.....				Wickford, St. Paul's.....	18 25	68 00	7 50
Malden, Grace.....				Woonsocket, St. James'.....	25 00	50 06	50 00
Marblehead, St. Michael's.....				Miscellaneous.....	204 43	172 80	108 06
Medford, Christ.....					2418 52	4253 89	1224 56
Medway.....							
Melrose, Trinity.....				DIOCESE OF CONNECTICUT.			
Milford, Trinity.....				Ansonia, Christ.....	12 00	10 00	
Millville, St. John's.....	15 50	14 33	19 75	Bantam Falls, St. Paul's.....	4 39	1 79	
Nantucket, St. Paul's.....			22 00	Bethany, Christ.....	8 10	8 00	
New-Bedford, Grace.....	3114 00			Bethel, St. Thomas'.....	5 00	25 00	
New-Boston, St. Andrew's.....		45 00	10 00	Bethlehem, Christ.....			
Newburyport, St. Paul's.....				Birmingham, St. James'.....			
Newton Corner, Grace.....		85 20	6 00	Bloomfield, St. Andrew's.....	20 00		
“ Lower Falls, St. Mary's.....	8 00	7 00		Branford, Trinity.....			
North-Adams, St. John's.....				Bridgeport, Christ.....			
N. Cambridge, Mission Chap.....		26 75		“ Nativity.....	1917 00		
Northampton, St. John's.....	53 50			“ St. John's.....			5 00
Otis, St. Paul's.....				“ St. Paul's.....			
Oxford, Grace.....				Bridgewater, St. Mark's.....	13 50	10 60	5 00
Pittsfield, St. Stephen's.....	100 00	6 78	20 00	Bristol, Trinity.....			
Plymouth, Christ.....	17 00	11 00	100 00	Broadbrook, Grace.....			
Quincy, Christ.....	170 00	200 21		Brookfield, St. Paul's.....	23 27	22 20	10 59
Roxbury, St. James'.....		5 50		Brooklyn, Trinity.....			
Salem, Grace.....		68 90		Central Village, St. Paul's.....			
“ St. Peter's.....				Cheshire, St. Peter's.....	42 00		15 89
Sandwich, St. John's.....				Colchester, Calvary.....	2 75		
Somerville, Emmanuel.....			17 35	Danbury, St. James'.....	13 68	12 67	
Southborough, St. Mark's.....	22 10	75 50		Danielsonville, St. Alban's.....			
Springfield, Christ.....	212 86			Darien, St. Luke's.....	4 40		
Stockbridge, St. Paul's.....				Derby.....	350 00		
Swansea, Christ.....				East-Haddam, St. Stephen's.....	19 35	15 06	
Taunton, St. Thomas'.....	137 00	126 60	31 00	East-Hartford, Grace.....	22 00	14 25	28 07
Van Deusenville, Trinity.....				East-Haven, Christ.....	6 00	5 02	
Waltham, Christ.....		6 00	25 13	Easton, Christ.....	4 50	3 50	
West-Brookfield, Grace.....			20 00	E. Plymouth, St. Matthew's.....	10 00		
Westfield, Atonement.....			2 00	East Hartford, St. John's.....			
Wilkinsonville, St. John's.....			61 50	Fairfield, St. Paul's.....		37 58	16 00
Windsor, St. Paul's.....	30 00	38 00		Fair Haven, St. James'.....	25 00	33 15	
Worcester, All Saints'.....	15 00			Glastenbury, St. James'.....	15 00	9 20	
Wrentham, Trinity.....	22 0	102 00	1379 23	Glenville, Emmanuel.....			
Miscellaneous.....	6457 04	5791 29		Greenwich, Christ.....	35 50	45 22	
				Guilford, Christ.....	15 00		12 72
				Hamden, Grace.....	25 75	25 74	12 00
				Hancock, St. Thomas'.....			
				Hartford, Christ.....	250 54	354 72	10 00
				“ St. Paul's.....		22 38	
				“ Trinity.....	59 78	26 00	
DIOCESE OF RHODE ISLAND.							
Barrington, St. John's.....	10 00	10 00					
Bristol, St. Michael's.....		225 00	50 00				
Ernville, Calvary.....		3 00					

CONNECTICUT—continued.				CONNECTICUT—continued.			
	Domestic.	Foreign.	Fr'dman.		Domestic.	Foreign.	Fr'dman.
Hartford, Ch. of Good Shep'd	\$45 00			West-Hartford, St. James'...			
" St. John's.....	292 11	\$5 00	73 00	West-Haven, Christ.....	\$25 00	\$10 50	\$10 00
" Trinity College.....				Weston, Emmanuel.....	25 00		32 00
Hartford, Christ.....				Westport, Christ.....	12 00		
Hazardville, St. Mary's.....		2 60	1 50	" Holy Trinity.....			
Hebron, St. Peter's.....	10 00	8 29	4 53	Westville, St. James'.....			
Hitchcockville, Union.....				Wilton, St. Matthew's.....		75	75
Huntington, St. Paul's.....	4 00	4 00		Windham, St. Paul's.....			
Kent, St. Andrew's.....	11 00			Windsor,.....			
Killingworth, Union.....				" Holy Trinity.....			
Litchfield, St. Michael's.....	43 50	\$4 75	30 00	" Grace.....	15 00	15 00	
Manchester, St. Mary's.....				Winsted, St. James'.....	5 00	5 00	
Marbledale, St. Andrew's.....	22 27			Wolcott, All Saints'.....			
Meriden, St. Andrew's.....	31 05	35 00	37 68	Wolcottville, Trinity.....		8 00	17 30
Middlefield, St. Paul's.....				Woodbury, St. Paul's.....	26 20		
Middle-Haddam, Christ.....	28 00			Yantic, Grace.....	5 00		
Middletown, Holy Trinity.....	97 06	52 17		Zoar, St. James'.....			
" St. Luke's Chapel.....				Miscellaneous.....	143 18	1385 63	201 39
Milford, St. Peter's.....	13 50		5 00		6289 26	3734 91	1842 01
Milton, Trinity.....	5 61	3 21		DIOCESE OF NEW-YORK.			
Monroe, St. Peter's.....	7 30	6 00	4 00	Albany, Grace.....			
Mystic, St. Mark's.....				" Holy Innocents.....	30 00		
Naugatuck, St. Michael's.....				" St. Paul's.....	390 92	70 00	50 00
New-Britain, St. Mark's.....	69 47	14 00	8 00	" St. Peter's.....			
New-Canaan, St. Mark's.....	1 00			" Trinity.....			
New-Fairfield.....				Amenia, St. Thomas'.....	8 00	1 10	
New-Hartford, St. John's.....				Amsterdam, St. Ann's.....	3 70	3 60	
New-Haven, Christ.....	30 50	30 50		Annandale, Holy Innocent'.....	25 30	5 00	
" St. John's.....		25 99		" St. Stephen's Col.....			
" St. Luke's.....				Athens, Trinity.....	26 75		
" St. Paul's.....	378 00		154 00	Astoria, St. George's.....	121 54	344 57	
" St. Thomas'.....	285 00	40 00	25 85	Ballston Spa, Christ.....	89 77		
" Trinity.....	157 10	237 40	532 50	Bay Ridge, Christ.....		654 00	
New-London, St. James'.....	481 61	111 19		Astoria, Redeemer.....		102 00	
New-Milford, St. John's.....	102 00			Beechwood, St. Mary's.....	335 00	465 00	357 00
Newtown, Trinity.....	25 96	68 50	10 78	Beckman, St. Mary's.....			
North-Branford, Zion.....	23 25	4 00		Bloomfield, Grace.....			
North-Canaan, Christ.....		10 00		Boquet, St. John's Chapel.....			
Nichols' Farms, Trinity.....	5 50	7 00	4 50	Brentwood, Christ.....			
Northford, St. Andrew's.....	10 00			Briar Cliff, All Saints'.....			
North-Guilford, St. John's.....	33 07	17 00		Brookhaven, Caroline.....	6 00		
North-Haven, St. John's.....	138 00	71 30		Brooklyn, Atonement.....			
Norwalk, St. Paul's.....	25 00	7 70		" Calvary.....		37 50	
" Trinity Chapel.....	170 00	2 00		" Christ.....		440 63	1075 60
Norwich, Christ.....				" Christ Mission.....		14 92	
" Trinity.....				" Ch. Charity Found- ation Chapel.....			
Old Saybrook, Grace.....	20 00	10 00		Emmanuel.....	191 93		
Oxford, St. Peter's.....	4 00	3 50	4 00	Grace.....	2875 25	250 00	400 00
Pine Meadow, St. John's.....			6 30	Holy Trinity.....	2259 13	100 00	
Plymouth, St. Peter's.....	16 00	16 00		" Messiah.....			
" St. Paul's.....				" Redeemer.....			
Pomfret, Christ.....			12 31	" St. Andrew's.....	33 80	27 28	
Poquetnook, St. James'.....	4 50	4 50	5 00	" St. Ann's.....	50	328 20	
Portland, Trinity.....	83 00	45 00	10 00	" St. John's.....	63 00	100 00	
Quaker Farms, Christ.....			3 61	" St. Luke's.....	479 00		
Redding, Christ.....			50 00	" St. Mark's.....			
Ridgefield, St. Stephen's.....				" St. Mary's.....	165 00		
Round Hill, Calvary.....				" St. Matthew's.....	25 25		25 00
Roxbury, Christ.....	7 00	7 00	3 30	" St. Michael's.....			
Salisbury, St. John's.....	20 00			" St. Peter's.....	1187 25	231 00	
Seymour, Trinity.....	12 00			" St. Thomas'.....			
Sharon, Christ.....				(North) Christ.....	57 43	34 37	
Southbury, Epiphany.....				(South) Ascension.....			
S. Glastenbury, St. Luke's.....	27 50			" St. Paul's.....		10 50	
Southport, Trinity.....	136 13	175 37	26 25	Burnt Hills, Calvary.....	15 32		
Southington, Redeemer.....				Butternuts, Christ.....	3 68	1 32	
Stamford, St. John's.....	374 51	50 25		Caïro, Calvary.....			
" St. Andrew's Chapel.....	35 00			Caldwell, St. James'.....	4 50		
Stonington, Calvary.....	67 00	25 00		Cambridge, St. Luke'.....	10 00	7 00	
S Stratford, Christ.....	151 00	126 00	65 00	Canajoharie, St. Polycarp's.....			
Tariffville, Trinity.....	11 50	11 50		Canterbury, St. John's.....			
Thompsonville, St. Andrews.....				Castleton, St. Mary's.....			
Trumbull, Christ.....	5 00	5 00		" St. Paul's.....	30 70	30 90	
" Grace.....	6 00	4 25		Catskill, St. Luke's.....	30 50		
" Nichols' Farms, T'y.....	5 09			Centreville, St. Paul's.....			
Tionville, Christ.....				Charlton, St. Paul's.....	38 00	10 00	
Wallingford, St. Paul's.....	32 50	20 00	2 10				
Warehousing Point, St. John's.....	50 00	28 00					
Washington, St. John's.....	10 58						
Waterbury, St. John's.....	1022 00	160 00	147 27				
Watertown, Christ.....	168 15	35 00	13 62				

NEW-YORK—continued.	Domestic	Foreign	Frdman	NEW-YORK—continued.	Domestic	Foreign	Frdman
Champlain, St. John's.....				Marlborough, Christ.....	2 50		
Cherry Valley, Grace.....				Manhattanville, St. Mary's..		5 00	
Chester, Christ.....				Mechanicsville, St. Luke's...			
Cinverack, Trinity.....	6 79			Middletown, Grace.....	51 50		
Claremont, St. Luke's.....	17 83	8 37		Milton, All Saints'.....		5 00	
Cinton, Apostles.....				Monticello, St. John's.....	13 54		
Clifton, St. John's.....	20 00	20 00		Morris, Zion.....	44 30	15 59	9 86
"    St. Simon's Chapel.....				Morrisania, St. Ann's.....		59 26	30 00
Clove, Advent.....				"    Village, St. Paul's	61 10		
Cohoes, St. John's.....		10 14		Mott Haven, St. Mary's.....			
Cold Springs, St. Mary's.....	300 94	10 61		Mount Vernon, Trinity.....			
"    Harbor, St. John's.....	111 00			Myersville, Trinity.....			
Cooperstown, Christ.....		34 00	40 00	New-Brighton, Christ.....	41 08	30 35	4 00
Copake, St. John's.....				Newburgh, St. George's.....	86 07	96 61	
Cornwall, Holy Innocents.....	23 20	15 00		"    St. John's Chapel			
Coxsackie, Christ.....	14 37			"    St. Paul's.....	33 31	34 92	
Croton, St. Augustine's.....				New-Castle, St. Stephen's.....			21 00
Delhi, St. John's.....	34 00	47 77		New-Rochelle, Trinity.....			30 70
Duanesburg, Christ.....	20 00	10 00	5 00	Newtown, St. James'.....	80 00		
Danville, St. Peter's.....	2 13			New-Windsor, St. Thomas'...			
East Chester, St. Paul's.....	41 42			New-York, Advent.....	129 75		
East New York, Trinity.....	4 00			"    All Angels'.....	4 33	2 22	
Ellenburg, St. Peter's.....				"    All Saints'.....			
Eltingville, Holy Comforter.....	7 00	20 00		"    Annunciation.....	50 00	55 15	
Esopus, Ascension.....				"    Anthon Mem.....		253 50	
Essex, St. John's.....				"    Ascension.....	20 07	3380 84	221 43
Exeter, St. John's.....				"    Atonement.....			
Factoryville, Trinity Chapel.....				"    Bread of Life Ch'l			
Fairfield, Trinity.....	5 00			"    Calvary.....	5439 69	356 64	306 59
Fishkill, Trinity.....		20 00	5 00	"    Calvary Chapel... ..	100 92	76 30	16 98
"    Landing, St. Anna's.....	105 00	36 00	10 25	"    Christ.....	446 75		400 00
Flatbush, St. Paul's.....		55 05		"    Emmanuel.....			
Flushing, St. George's.....		101 65		"    Epiphany.....			
Fordham, St. James'.....				"    Free Gospel.....			
Fort Edward, St. James'.....	27 60	13 00		"    Free St. George's			
Fredonia, Trinity Chapel.....			2 00	"    Good Samaritan.....	6 01		
Franklin, St. John's.....	26 15	12 14	17 40	"    Grace.....	2768 11	908 97	
Garrisons, St. Philip's.....				"    Grace, (Hurley).....		32 44	
Glenham, St. John Baptist.....		12 75		"    Holy Apostles.....		37 98	
Glenn's Falls, Messiah.....	3 00	8 58		"    Holy Comforter.....			
Goshen, St. James'.....	167 21	34 21	33 00	"    Holy Communion.....	100 00	600 00	
Granville, Trinity.....				"    Holy Innocents... ..	40 00		
Great Neck.....				"    Holy Martyrs.....			
Greenburg, Zion.....		15 00		"    Holy Trinity.....			
Greenbush, Messiah.....	32 40			"    Incarnation.....	50 8 84	825 40	
Greenfield, St. John's.....				"    "    Miss.....			
Greenpoint, Ascension.....	6 00		17 00	"    Intercession.....		116 46	
Greenport, Holy Trinity.....	8 07		4 00	"    Madison St. Chap			
Greenwich, Christ.....				"    Mediator.....		234 33	
Hampton, Christ.....				"    Messiah.....			
Hastings, St. Andrew's.....				"    Nativity.....			
Haverstraw, Holy Trinity.....	5 22	16 23	5 50	"    Our Saviour.....			
Hempsted, St. George's.....	122 25	5 00	23 40	"    Redeemer.....	125 00		
Herkimer, Christ.....		2 00		"    Redemption.....			
Hobart, St. Peter's.....	14 58	7 00		"    Resurrection.....			
Hoosic Falls, St. Marks.....	21 77	6 00		"    St. Ambrose.....	20 00		
Hudson, Christ.....	64 04	32 52	25 00	"    St. Andrew's.....	50 00	49 20	40 00
Huntington, St. John's.....	111 00	43 40	11 45	"    St. Ann's.....	146 00	37 50	
Hunter's Point, St. John's.....		10 00	9 08	"    St. Bartholow's.....	1702 37	560 53	
Hydro Park, St. James'.....	28 00	12 00		"    St. Clement's.....	540 00		
Irvington, St. Barnabas'.....	28 00	15 00	11 50	"    St. Cornelius'.....			
Islip, St. John's.....	7 00	4 00		"    St. Esprit.....	2 00		
Jamaica, Grace.....	123 54		90 00	"    St. George's.....		1845 50	200 00
Johnstown, St. John's.....	7 58			"    "    Eng. Miss.....	5 00	86 00	
Katonah, St. Mark's.....				"    "    Ger. Miss.....			
Kingsbridge, Mediator.....				"    "    Martyr.....			
Kinderhook, St. Paul's.....	38 00	62 30		"    St. James'.....			
Kingston, St. John's.....	15 42	12 50		"    St. John Baptist.....			
Lansingburgh, Trinity.....	25 00		10 50	"    St. John's Chapel	11 00	77 44	
Lewisboro', St. John's.....				"    St. John Evang.....			
Lisbon St. Luke's.....				"    St. Luke's.....	791 46	213 00	
Lithgow, St. Peter's.....	3 00	2 25		"    St. Mark's.....	50 00	1567 00	404 00
Little Falls, Emmanuel.....				"    St. Mary's.....	40 00	23 00	10 00
Little Neck, Zion.....	133 67	80 38	32 49	"    St. Mark's M. Ch.	21 85	10 00	
Lower Red Hook, Christ.....				"    St. Michael's.....	8 26	6 24	
Madalin, Trinity.....				"    St. Paul's Chapel	1612 27	108 12	176 22
Malden, St. Andrew's.....				"    St. Matthias'.....			
Malone, St. Mark's.....	40 00	10 00	20 00	"    St. Peter's.....			
Mamaroneck, St. Thomas'.....	27 00	16 00		"    St. Philip's.....		4 00	
Manhasset, Christ.....		69 00	19 00	"    St. Stephen's.....			
				"    St. Thomas'.....	420 00		



NEW-YORK—continued.				WESTERN N. Y.—continued.			
	Domestic	Foreign	Pr'dman		Domestic	Foreign	Pr'dman
ow-York, St. Thomas Fr'Ch				Walden, St. Andrew's	22 40		
" St. Timothy's				Walton, Christ		10 80	
" Transfiguration	626 25	220 70	50 00	Wappinger's Falls, Zion			
" Trinity	395 47	353 92	143 11	Warrensburgh, Holy Cross	17 30		
" Trinity Chapel	1032 31	416 69	156 66	Waterford, Grace	6 86	9 77	
" Zion	907 09	300 00	90 00	West-Burlington, Christ			
" Zion Chapel	9 01			West-Carlton, St. Mary's			
ewtown, St. James			27 50	West-Chester, St. Peter's	435 66		
orth Castle, St. Mary's				West-Farms, Grace			
" St. Stephen's				Westford, St. Timothy's			
orth Shoro, Trinity	30 00			Weston, Emmanuel			
orway, Grace				West-Troy, Trinity			
yack, St. Luke's		26 57		Whitehall, St. Paul's			12 00
" Grace				" Trinity			
akhill St. Paul's	2 50			White Plains, Grace	134 93	162 50	
gdensburgh, St. John's	41 00			Whitestone, Grace	30 00	100 00	18 00
yeger, Immanuel	3 00			Williamsburgh, Calvary			
yster Bay, Christ	80 95	4 00		" Grace			
" (South) Grace				" St. John's	100 00		32 50
atchogno, St. Paul's				" St. Paul's	45 25		
aterson, Christ	9 35	3 50	4 05	Wilmet, St. John's		3 00	
eckskill, St. Peter's	75 00	75 81		Windham Centro, Trinity			
elbata, Christ		55 00	40 00	Yonkers, Mission Church			
" Grace				" St. John's		307 43	
hilipstown, St. Philip's	33 58	39 62	74 60	" St. Paul's	50 00	74 00	
ermont, Christ	2 10	73 02		" South, Mediator	35 00	45 00	
ine Plains, Regeneration				Young Port, St. Mark's			
lattsburgh, Trinity	67 00	23 83		" St. John's Chap.			
leasant Valley, St. Paul's		3 00		Miscellaneous	2457 16	1724 29	500 46
leasantville, St. John's							
ortchester, St. Peter's	50 00	15 00	15 50		39552 09	21009 31	5713 87
ort Jorvis, Grace							
otsdam, Trinity	23 20	10 00	18 00				
oughkeepsie, Christ	252 41	112 00	94 49				
" Holy Comfort	54 00						
" St. Paul's	92 28						
ratsville, Grace							
ramapo, Christ	5 00						
avenswood, St. Thomas	57 31	86 81		Diocese of Western N. Y.			
ed Hook, Christ	5 70	5 70		Adams, Emmanuel	1 50		5 28
" St. Paul's				Addison, Redeemer	2 25		
enssolaorville, Trinity	7 75	7 75	1 00	Afton, St. Ann's			4 00
hinebeck, Messiah	43 75			Albion, Christ			
iverdale, Christ	242 96	27 34		Angelica, St. Paul's			
lchfield, Springs, St. John's	97 83	10 00	6 00	Antwerp, Mission			73 44
ichmond, St. Andrew's		32 84		Auburn, St. Peter's			
ockaway, Trinity	51 12	51 80		Augusta, St. Andrew's			1 00
ondont, Holy Spirit	18 30			Aurora, St. Paul's			10 00
ossville, St. Luke's	44 68	33 00		Avon, Zion	10 00	5 00	10 00
ouse's Point, Christ	33 45			Bainbridge, St. Peter's	2 60		7 75
ye, Christ		187 61	102 00	Baldwiusville, Grace	19 14		
ag Harbor, Christ	31 67			Batavia, St. James	297 69	30 84	48 43
alem, St. Paul's	36 87			Bath, St. Thomas	40 25		
andy Hill, Zion	28 72	5 62	4 74	Belvidere, Christ			
aratoga Springs, Bethesda				Belleville, St. Paul's			
ugerties, Trinity	111 30	133 30	10 65	Binghamton, Christ	37 55	16 00	
carsdale, St. James	77 90	25 45		Belmont, St. Philip's			
chaghticoke, Trinity				Big Flats, St. John's	2 00		
cheneectady, St. George's	116 25	21 44		Boonville, Triunity			
ehoharie, St. Andrew's				Bradford, St. Andrew's	3 00		
chuyerville, St. Stephen's				Branchport, St. Luke's			
etauket, Caroline				Bridgewater, Christ			
haron Springs, Trinity Chap.				Brockport, St. Luke's			
ing Sing, St. Paul's	40 00	20 00		Brock's Grove			
mithtown, St. James	15 25			Brownville, St. Paul's			
omors, St. Luke's	15 85	6 00		Buffalo, Ascension	9 83		
outh-Westerlo, Emmanuel				" Grace			
tillwater, St. John's		2 13		" St. James			
tockport, St. John's	23 30		6 80	" St. John's	75 51	66 86	40 98
tone Ridge, St. Peter's				" St. Luke's			
tottsville, St. Barnabas' Ch.				" St. Paul's	251 34		
arrytown, Christ	27 76			" St. Philip's			
" St. Mark's Chap.				" Trinity	135 15	9 00	
conderoga, Tho Cross				Camden, Trinity	1 17		1 53
roy, Christ		25 00		Canasarga, Trinity	3 25		
" Holy Cross				Canandaigua, St. John's	24 20		
" St. John's		39 44	51 50	Canastota, Mission			
" St. Paul's	291 36	191 00		Candor, St. Mark's			
uckahoe, St. John's	11 00	10 00		Cayuga, St. Paul's	1 56		
udilla, St. Matthew's			9 07	Catherine, St. Johns		4 00	
addington, St. Paul's		3 50		Cathage, Grace	1 95		
				Cazenovia, St. Peters	35 87		
				Champion, Grace	2 05		
				Chittenuango, St. Paul's	2 10		

WESTERN N. Y.—continued.	Domestic.	Foreign.	Pr'dman.	WESTERN N. Y.—continued.	Domestic.	Foreign.	Pr'dman.
Clark's Mills, St. Mark's.....				Paris Hill, St. Paul's.....			4 50
Clayville, St. John's.....				Penn Yan, St. Mark's.....			
Clifton, Mission.....	9 00			Phelps, St. John's.....	27 58		10 65
Clinton, St. James'.....				Pierrepout Manor, Zion.....	27 00		10 40
Clyde, St. John's.....				Pittsford, Christ.....			
Constantia, Trinity.....				Plainville, Mission.....			
Constableville Trinity.....				Port Byron, St. Paul's.....			
Corning, Christ.....				Port Leyden, St. Mark's.....			
Cortlandville, Grace.....	8 25			Portlandville.....	2 00		
Cuba, Christ.....	4 85			Redwood, St. Peter's.....			
Danby, Christ.....				Richmond, St. Paul's.....			
Dansville, St. Peter's.....				Rochester, Christ.....	162 50		21 37
Deansville, Mission.....				"    Good Shepherd.....			
Dexter, All Saints'.....				"    Grace.....	58 51	50 00	58 07
Dresden, Mission.....				"    St. Luke's.....		233 47	
Dunkirk, St. John's.....				"    St. Matthew's.....			
East Florence, St. John's.....				"    Trinity.....	37 43		22 70
Ellicottsville, St. John's.....				Rome, Zion.....	68 95		
Elmira, Trinity.....	12 63			Sackett's Harbor, Christ.....			
"    Grace.....				Salamanca, St. Mary's.....		5 00	
Fayetteville, Trinity.....	3 13			Seneca Falls, Trinity.....	75 83		
Forestville, St. Peter's.....				Sherburne, Christ.....	15 20		8 80
Forestport, Christ.....				Skaneateles, St. James'.....	4 30		
Fredonia, Trinity.....	6 62			Sodus, St. John's.....			
Fulton, Zion.....	6 35		1 29	Sodus Point, Christ.....			
Geneseo, St. Michael's.....	9 62			Speedsville, St. John's.....			
Geneva.....				Stafford, St. Paul's.....	3 00		3 00
"    St. Peter's Chapel... ..	64 00	1 75	15 70	Susp. Bridge, De Veaux Coll. ..	5 00	7 00	20 00
"    Trinity.....	264 43			"    Epiphany ..			
"    Hobart College.....				Syracuse, St. James'.....	36 00		
Greene, Zion.....	11 21			"    St. Paul's.....	79 06	20 76	
"    Trinity.....				"    Trinity.....	1 50	6 00	
Guilford, Christ.....	8 00			Theresa, St. James'.....			
Hamilton, St. Thomas.....				Truxton, St. Mary's.....	2 15		
Hammoudsport, St. James'.....	5 00			Utica, Calvary.....	20 00	2 00	
Harpersville, St. Luke's.....	6 00		7 00	"    Graco.....	349 80	74 80	1 8 19
Havana, St. Paul's.....	4 86			"    St. George's.....	18 63		
Holland Patent, St. Paul's... ..	5 00		4 00	"    St. Paul's.....			
Homar, Calvary.....		10 00	5 50	"    Trinity.....	21 35		
Honoyo Falls, St. John's.....				Warsaw, Trinity.....			
Hornellville, Christ.....				Waterloo, St. Paul's.....	85 20		48 00
Horseheads, St. Matthew's... ..				Watertown, Trinity.....	61 55		
Hunt's Hollow, St. Mark's... ..				Waterville, Grace.....	3 21	5 21	
Ithaca, St. John's.....	119 57		65 00	Watkins, St. James'.....	2 25		
Jamestown, St. Luke's.....			8 22	Waverley, Grace.....	3 80		
Jamesville, St. Mark's.....				Weedsport, St. John's.....			
Jordan, Christ.....	4 00			Wethersfield Springs, St. Cl. ..	6 00		
Le Roy, St. Mark's.....	66 61	53 45		Wellsville, St. John's.....			8 50
Lewiston, St. Paul's.....				Westfield, St. Peter's.....			
Lima, Christ.....				Whitesboro, St. John's.....	3 15		
Lockport, Christ.....				Westmoreland, Geoliscnaue... ..	1 15		
"    Grace.....	31 00		27 10	Whitestown, St. John's.....	35 00		
Lowville, Trinity.....			65 11	Whitestown, St. Paul's Chap.. ..		44 81	10 00
Lyons, Grace.....				Windsor, Zion.....			1 80
Manlius, Christ.....				Wlcott, Mission.....			
Marcellus, St. John's.....				Miscellaneous.....	357 36	188 60	261 41
Mayville, St. Paul's.....	2 76				3329 52	893 48	195 13
McLean, Zion.....							
Medina, St. John's.....			5 00				
Memphis, Mission.....		5 00					
Middleport, Trinity.....	5 50						
Moravia, St. Matthew's.....	3 00						
Mount Morris, St. John's.....	12 23	6 00	6 00				
Mount Upton, Grace.....							
Newark, St. Mark's.....							
New-Berlin, St. Andrew's.....	34 50						
New-Hartford, St. Stephen's.....	5 00						
Niagara Falls, St. Peter's.....	4 50	37 50					
Norwich, Emmanuel.....	34 13		14 13				
Northville, Calvary.....	3 00		2 00				
Nunda, Grace.....							
Oakfield, St. Michael's.....	3 38						
Olean, St. Stephen's.....							
Oneida, St. John's.....	16 80	5 00					
Oriskany, St. Peter's.....							
Osceola, St. Peter's.....							
Oswego, Christ.....	34 26						
"    Evangelists.....							
Owego, St. Paul's.....	14 75						
Oxford, St. Paul's.....	71 50	20 00					
Palmyra, Zion.....	9 00	6 50					
				DIocese of New-Jersey.			
				Alexandria, St. Thomas'.....	5 50	8 60	
				Allentown, Christ.....			
				Atlantic City, St. Peter's.....			
				Baskingridge, St. Mark's.....			
				Belleville, Christ.....	56 75	47 76	
				Belvidere, Zion.....			
				Bergen, St. Paul's.....		285 50	30 00
				Bergen Point, Trinity.....			
				Beverly, St. Stephen's.....	15 06	22 63	35 35
				Bloomfield, Christ.....			
				Bloomton, St. John's.....			
				Bordentown, Christ.....	31 11		
				Bound Brook, St. Paul's Miss. ..			
				Bridgton, St. Andrew's.....			
				"    St. Michael's.....			
				Darlington, Holy Child Jesus ..			
				"    Holy Innocents.....			



PENNSYLVANIA—continued.			PENNSYLVANIA—continued.				
	Domestic.	Foreign.	Frd'man.		Domestic.	Foreign.	Frd'man.
Deiry, St. James'.....				Philadelphia, All Saints'.....		21 61	
Douglasville, St. Gabriel's.....	17 10			"    Ascension.....	60 00	45 50	
Downington, St. James'.....				"    Atonement.....			
Doylestown, St. Paul's.....		15 0.		"    Calvary.....	42 16	8 50	
Dunbar, St. Paul's.....				"    Christ.....	304 87	228 74	
Dundaff, St. James'.....		2 25		"    Covenant.....			
Easton, Trinity.....				"    Cranmer Chap.....			
"    Christ.....				"    Crucifixion.....			
Eckley, St. James'.....		7 50	20 00	"    Emmanuel.....		50 00	
				"    Epiphany.....		581 50	
East Liberty, Calvary.....			33 00	"    Evangelists' ...	15 85	55 68	
Frankford, St. Mark's.....		653 00	200 25	"    Gloria Dei.....	5 00	30 4.	
Gwynedd Messiah.....		10 53		"    Grace.....		25 00	
Germanstown, Calvary.....	100 00	100 00	72 00	"    Holy Apostles.....			
"    Christ.....		163 75		"    Holy Trinity.....		1838 50	
"    Holy Cross.....				"    Incarnation.....	31 08	34 07	
"    St. John's.....				"    Intercessor.....			
"    St. Luke's.....	372 39	10 00		"    Mediator.....			
"    St. Michael's.....	15 00			"    Messiah.....		10 00	
Great Bend, Grace.....		15 00	2 00	"    Nativity.....			
Great Valley, St. Peter's.....		35 50		"    Our Saviour... ..			
Harrisburgh, St. Paul's.....		30 40		"    Redeemer.....			
"    St. Stephen's... ..		201 92		"    Redemption.....			
Hazleton, St. Peter's.....				"    St. Andrew's... ..		612 75	
Hannilton, St. Mary's.....				"    St. Barnabas'... ..			
Holmesburgh, Emmanuel.....		35 00		"    St. Bart'olew's... ..			
Honesdale, Grace.....	5 00	10 00	25 00	"    St. Cleuent's... ..			
Honey Brook, St. Mark's.....				"    St. Chrysostom.....			
Hulmeville, Grace.....				"    St. James'.....	94 00	94 00	
Huntington, Christ.....				"    St. John's.....			
"    St. John's.....				"    St. John the			
Jerseytown, Christ.....				Evangelist... ..			
Jenkintown, Our Saviour.....				"    St. John's Free			
Jonestown, Christ.....				"    St. Jude's.....	20 00	21 00	20
Kingsessing, St. James'.....	48 61	18 00		"    St. Luke's.....	1350 00	1002 65	
Laneaster, St. James'.....	50 00	211 50		"    "    Mission			
"    Hopo Chapel.....				"    St. Mark's.....		130 64	
"    St. John's.....				"    St. Matthew's... ..		210 3.	
Latrobe, Christ.....				"    St. Matthias'... ..			
Leacock, Christ.....				"    St. Paul's.....		145 00	
Lebanon, St. Luke's.....	7 50	23 30		"    St. Peter's.....	1577 28	1133 25	
Lewistown, St. Mark's.....				"    St. Philip's.....		30 02	
Loek Haven, St. Paul's.....			17 67	"    St. Stephen's... ..	305 50	91 21	
Loek's Mills, Trinity.....				"    St. Thomas'... ..			
Lower Dublin, All Saints'.....	105 00	65 00		"    Trinity.....	2 00		
Lower Merion, Redeemer.....	175 00	403 08		"    Trinity Chapel		40 00	
"    St. John's.....			25 00	"    Zion.....		40 50	
Mahanoy City, Ch. of Faith... ..	14 70			"    (W.) Tho Saviour			250
Manayunk, St. David's.....	18 55			"    (W.) St. An			
Mansfield, St. James'.....	2 67	2 00		"    (W.) St. Mary's	7 50	7 50	
Marcus Hook, St. Mark's.....	25 00	16 00	30 35		54 63	20 00	
Mariotta, St. John's.....	10 00			Philipsburgh, Trinity.....			
Maylandville, Trinity.....				Phoenixville, St. Peter's.....			
Mauch Chunk, St. Mark's.....	67 07	26 20		Pickering's Bridge, St. John's			
Media, Christ.....			1 00	Pike, St. Matthew's.....			
Middlesex All Saints.....				Pittston, St. James'.....	17 00	15 00	
Milford.....	25 00			Pleasant Mount, St. Paul's... ..		1 50	
Monte Alto Chapel.....				Port Richmond, Messiah.....			
Montrose, St. Paul's.....				Pottstown, Christ.....	16 00	15 00	21
Morgantown, St. Thomas.....	6 00	7 20		Pottsville, Trinity.....	10 00	10 00	77
Moriactin, St. Gabriel's.....				Radior, St. David's.....	18 00	71 03	
Mount Airy, Grace.....		67 00		"    Reading, Christ			
Mount Bradlock, St. Paul's... ..				"    St. Barnabas'... ..			
Mount Hope, Hopo Chapel... ..	1 25	4 00		"    St. Paul's.....			
Moyamensing, All Saints'.....				Rising Sun, Regeneration.....			
Muncy, St. James'.....	24 40	26 00		Roekdale, Calvary... ..	17 00	10 00	
New Lebanon, Christ.....				Roxborough, St. Alban's.....	15 00	15 00	
New London, St. John's.....				"    St. Timothy's... ..			
New Milford, St. Mark's.....				Salem, St. John's.....	3 8.	3 00	
Now Ringgold.....				Scranton, St. Luke's.....		24 00	3
Newtown, St. Luke's.....				Shannonville, Union.....			
Norristown, St. John's.....		20 00		Springville, St. Andrew's.....			
North Penn, St. James'.....		2 47		"    St. Clair, Holy Apostles.....			
Northumberland, St. Mark's				"    Sterling, Zion.....			82
Ohioville, St. Paul's.....			12 00	"    Summit Hill, St. Philip's.....			
Oxford, Trinity.....	395 36	8 61		"    Sumbury, St. Matthew's.....	4 75	2 24	
Paradise, All Saints'.....				"    South Penn, Zion.....			
Pequea, St. John's.....		8 66		Tamaqua, Calvary.....			
Perkiomen, St. James'.....		2 27					
Parkersburgh, Grace.....		2 43					
Philadelphia, Advent.....	245 50	183 00					

DELAWARE—continued.	Domestic	Foreign	Pr'dman.
Christiana Hundred, Christ..			
Claymont, Ascension	134 00	393 35	16 21
Delaware City, Christ.....	3 00	163 51	3 30
Dover, Christ.....			
Georgetown, St. Paul's.....			
Indian River, St. George's...			
Laurel, St. Philip's.....	3 00		
Lewes, St. Peter's.....			
Little Creek Hundred, St. Mark's.....	1 00		
Little Hill, St. John's.....			
Long Neck, Holy Comforter..			
Milford, Christ.....	5 00		
Millsboro', St. Mark's.....			
Milton, St. John the Baptist..			
Newark, St. Thomas'.....		20 00	
New Castle, Emmanuel.....	56 89	93 30	
Newport, St. James'.....			
Seaford, St. Luke's.....	2 75		
Smyrna, St. Peter's.....		20 00	3 00
Stanton, St. James'.....	17 00	27 50	3 00
Wilmington, St. Andrew's....		310 00	26 27
"    Trinity.....	84 00	34 00	
"    St. Matthew's.....			50 00
Miscellaneous, .....	4 50		
	311 14	1029 33	93 43
DIOCESE OF MARYLAND.			
Cumberland, Emmanuel.....	40 00		40 00
Aquasco.....	2 00		
Flintstone, Providence Chap.			
Frostburg, St. John's.....			
Louaconing, St. Peter's.....			
Nanjemoy.....	50 00		
Anne Arundel.			
All Hollow's Par., All Hol-			
low's Chapel.....			
Annapolis, St. Mary's.....			
"    St. Anne's.....	74 00	8 00	
Curtis Creek, Marley Chapel.			
Friendship, St. Mark's.....			
Herring Creek, St. James'...			
Owingsville, Christ.....			
Pawtuxet Ford, Ellicott			
Chapel.....			
Severn Parish, St. Stephen's..			
Westminster, St. Margaret's..			
Baltimore-City.			
Baltimore, Ascension.....			
"    Christ.....			
"    Cranmer Chapel..			
"    Emmanuel.....		947 75	
"    "    Chap.....			
"    Grace.....	500 00		
"    Holy Innocents...			
"    Memorial.....	20 00	70 44	
"    Mission Church.....			
"    Mount Calvary....			
"    Mount Zion.....			
"    St. Andrew's.....			
"    St. Barnabas'.....	37 00	10 00	
"    St. James'.....			
"    St. John Baptist..			
"    St. Luke's.....	24 50	18 50	
"    St. Mark's.....			
"    St. Matthew's			
"    "    Chapel.....			
"    St. Paul's.....		150 00	
"    St. Peter's.....	326 08	604 88	49 78
"    St. Stephen's.....			
"    Trinity.....			
"    Church Home			
"    Chapel.....			

	Domestic.	Foreign.	Freedman		Domestic.	Foreign.	Freedman
<i>Baltimore County.</i>				<i>Dorchester Co.—continued.</i>			
Catonsville, St. Timothy's.....		\$5 00		Gt. Choptauk Par., Cambri Christ.....	\$8 75		
Cockeysville, Sherwood Ch.....				Gt. Castlo Haven Neck, St. John's.....	4 00		
Govanstown, Redeemer.....				Vienna Parish, St. Paul's.....	6 87		
Hampden, St. Mary's.....				<i>Frederick County</i>			
Hannah Moro Academy, St. Michael's.....				Frederick, All Saints'.....	102 04	\$419 00	
Homestead, St. Thomas'.....				Catoctin Par., Harriott Chpl. Petersville, St. Mark's.....			
Huntington, St. John's.....				Pleasant Valley, St. Luke's. St. Paul's Parish, St. Paul's, Urbana, Zion.....			
Long Green, Trinity.....				<i>Harford County.</i>			
St. James' Parish, St. James'		10 00		Deer Creek Par., St. James'... Emmorton, St. Mary's.....	5 00	5 00	
St. Thomas' Par., Holy Com. St. Thomas'				Hayre de Grace, St. John's... Rock Spring, Christ.....	20 00	30 00	
Townsonton, Trinity.....	\$17 50	25 00		Spesutia, St. George's.....		8 50	
Western Run Par., St. John's				<i>Howard County.</i>			
<i>Baltimore and Harford.</i>				<i>Howard and Anne Arundel.</i>			
St. John's Parish, St. John's				Ellicott's Mills, St. Peter's... Elkridge Landing, Grace.....			
<i>Calvert County.</i>				Elkridge, Christ.....	11 77	10 00	
All Sain's Parish, All Saints' Christ Church Parish, Christ, Prince Frederick, St. Paul's, St. Leonard's Chapel.....				Trinity Chapel.....			
<i>Caroline County.</i>				<i>Kent County.</i>			
Hillsboro', St. John's.....				Chester Parish, Chestertown, St. Paul's.....		33 87	
Whitechapel, St. Mary's.....				Chester Parish, Chestertown, St. Peter's.....			
<i>Corroll County.</i>				North Kent Parish, St. Clement's.....			
Eldersburgh, Trinity.....				St. Paul Parish, St. Paul's.....			
Sykesville, St. Barnabas'.....				So. Sassafras Parish, Shrews- bury Church.....			
Uniontown, St. Mark's.....				<i>Montgomery County.</i>			
Westminster, Ascension.....		8 40		Prince George's Parish, Rock villo, Christ.....			
<i>Cecil County.</i>				St. Bartholomew's Parish, St. Bartholomew's.....			
Augustine Parish, St. August- tine.....				St. Bartholomew's Parish, Mechanicsville, St. John's, St. Peter's Par., St. Peter's... Toolesville, St. Peter'.....			
Cecilton, St. Stephen's.....				<i>Prince George's County.</i>			
Elkton, Trinity.....				Beltsville, St. John's.....			
North Elk Parish, St. Mary's	11 00			St. Mark's.....			
St. Mark's Chapel.....				Bladenburgh, St. Luke's... St. Matthew's.....	2 50		
<i>Charles County.</i>				Holy Trinity Parish, Holy Trinity.....			
Darham Parish, Durham.....				Queen Ann Parish, St. Bar- nabas'.....			
St. James'.....				St. John's Par., Broad Corner, St. John's.....			
Newport, Trinity.....				St. John's Par., Broad Corner, St. Barnabas' Chapel.....			
Trinity Chapel.....				St. Paul's Parish, St. Paul's, Woodville, St. Mary's, St. Thomas' Par., St. Thomas' Upper Marlboro', Trinity.....	7 50	9 25	
Port Tobacco Par., Christ.....							15 00
St. James' Chapel.....							
St. Paul's Chapel.....							
William and Mary Parish, Christ.....							
<i>District of Columbia.</i>							
Georgetown, Christ.....							
St. John's.....			10 00				
Mission Chapel.....			30 00				
Rock Creek Par., St. Paul's	40 00						
St. Alban's Par., St. Alban's, St. Andrew's Parish.....							
Washington, Ascension.....	130 80						
Christ.....	111 10						
Epiphany.....	1638 57	1 00	\$132 50				
Grace.....							
St. John's.....	460 00	10 00					
Trinity.....							
<i>Dorchester County.</i>							
Dorchester Parish, Trinity...							
Taylor's Island Chapel.....							
East New Market Parish, St. Stephen's.....							

	Domestic	Foreign	Fr'dman.		Domestic	Foreign	Fr'dman.
<i>Prince George and Anne Arundel.</i>				<i>Talbot County—continued.</i>			
St. Philip's.....				St. Peter's Parish, Easton Christ.....	\$60 00	\$23 50	
<i>Prince George and Charles County.</i>				St. Peter's Parish, Oxford Trinity.....			
Wiscataway, Christ.....				Whitemarsh, Par., St. Peter's.....			
"    St. John's Chapel.....				<i>Washington County.</i>			
<i>Queen Anne County.</i>				Clear Spring, St. Andrew's... College of St. James' Chap... Hagerstown, St. John's..... Hancock, St. Thomas'..... Lappan's Cross Road, St. Mark's..... Sharp'sburgh, St. Paul's.....			
Christ Church Parish, Kent Island, Christ.....				<i>Worcester County.</i>			
Christ Church Parish, Kent Island, St. Mark's.....				All Hallow Par., Snow Hill. All Hallow..... All Hallow Par., Traptown, St. John's..... All Hallow Par., Snow Hill, Holy Cross..... St. Matthew's Par., St. Matt. Worcester Parish, Berlin St Paul's..... Worcester Parish, Berlin, St. Martin's..... Miscellaneous.....			
St. Luke's Parish, Church Hill, St. Luke's.....				179 Par.—37 contib. to D. M. 22 " " F. M.	72 25	215 10	788 14
St. Paul's Parish, Centreville. St. Paul's.....					3648 96	2689 19	1010 72
<i>Queen Anne and Talbot.</i>				DIocese of VIRGINIA.			
Wye Parish, Queenstown, St. Luke's.....				<i>Accomac County.</i>			
Wye Parish, Wye, St. Luke's.				St. James' Parish, St. James'			
<i>St. Mary's County.</i>				<i>Albemarle County.</i>			
All Faith Parish, Charlotte Hall.....				Fredericksville Parish, Buck Mountain... " Charlottesville, Christ..... " St. Paul's..... St. Annie's Par., N. Garden, Trinity..... " " Christ..... Walker's Parish, Grace.....			
King and Queen Parish. Chaptico, Christ.....				<i>Amelia County.</i>			
King and Queen Parish, Tanawokink, All Saint's.....				Raleigh Parish, Grubb Hill...			
St. Andrew's Parish, St. Andrew's.....				<i>Amherst County.</i>			
St. Andrew's Parish, St. James'.....				Lexington P., New-Glasgow St. Luke's..... " " Ascension.....			
St. Mary's Parish, Trinity... " St. Mary's Chap.	15 00			<i>Augusta County.</i>			
William and Mary, Poplar Hill, St. George's.....				Augusta P., Staunton, Trinity " Boyden Chapel...			
<i>Somerset County.</i>				<i>Alexandria County.</i>			
Boventry, Annapesses, St. Paul's.....				Fairfax P., Alexandria, Christ St. Paul's..... Grace.....			
Boventry, Kingston, St. Mark's.....				<i>Bedford County.</i>			
Boventry, Rehoboth, St. Mary's.....				Russell P., Trinity..... West-Russell P., St. Thomas' Heber P., Liberty, St. John's Hammer Par., St. Stephen's.			
Somerset Parish, Monie, All Saint's.....				<i>Berkeley County.</i>			
Somerset, Princess Anne, St. Andrew's.....	40 00			Norborne Par., Hedgesville Mount Zion..... Norborne Par., Matinsburgh Trinity.....			
Spring Hill, Salisbury, St. Paul's.....							
Spring Hill, Salisbury, St. Peter's.....							
Spring Hill, Quantico, St. Philip's.....							
Stepney Parish, Green Hill, Steppney.....							
Stepney Parish, Tyaskin, St. Ticonico Parish, Grace.....							
<i>Somerset and Worcester Co.</i>							
Comoke, Dividing Centre, St. Stephen's.....							
Comoke, Newtown, St. Mary's.....							
<i>Talbot County.</i>							
St. Michael's Par., St. Michael's.....							
St. Michael's Par., Miles Riv. Ferry, St. John's.....							
St. Michael's Parish, Royal Oak, St. Paul's.....							

	Domestic.	Foreign.	Fr'dman		Domestic.	Foreign.	Fr'dman.
<i>Botetourt County.</i>				<i>Fauquier County.</i>			
Botetourt Par., St. Mark's....				Hamilton Par., Warrenton,			
Woodville Parish, Buchanan.				St. James' .....			
Trinity .....				Cedar Run Par., St. Stephen's			
<i>Brook County.</i>				Leeds Parish, Leeds.....			
Christ Church Par., Christ...				Meade P., Upperville, Trinity.			
St. John's Par., St. John's....				Piedmont Parish, Grace.....			
<i>Brunswick County.</i>				" " Trinity.....			
St. Andrew's P., St. Andrew's				<i>Fluvanna County.</i>			
<i>Buckingham County.</i>				Rivanna Parish, St. John's...			
Tillotson Parish, St. Peter's..				<i>Franklin County.</i>			
<i>Campbell County.</i>				Franklin Parish, Court-House			
Moore Parish, St. John's.....				<i>Frederick County.</i>			
Lynchburg, St. Paul's.....				Fred'k. P. Winchester, Christ			
<i>Caroline County.</i>				Frederick Par., Middletown.,			
St. Margaret's Par., St. Marg.				St. Thomas' .....			
St. Mary's Par., Port Royal,				<i>Gloucester County.</i>			
St. Peter's.....				Abingdon Parish, Abingdon.			
" " Grace.....				Ware Parish, Ware.....			
Bowling Green.....				<i>Goochland County.</i>			
<i>Charles City County.</i>				St. Ja's., Northam, St. Paul's			
Westover Parish, Mipisco....				" " Beaver Dam.			
<i>Charlotte County.</i>				<i>Greensville County.</i>			
Cornwall Parish, Roanoke...				Meherrin Parish, Grace.....			
<i>Chesterfield County.</i>				" " Christ.....			
Dalo Parish, Trinity.....				<i>Halifax County.</i>			
<i>Clarke County.</i>				Antrim Parish, St. John's.....			
Frederick Parish, Milwood,				Roanoke Parish, Catawba....			
Christ.....				" " Christ .....			
Clark Par., Berryville, Grace.				<i>Hanover County.</i>			
Wickliffe Parish, Wickliffe...				St. Martin's Parish, Fork.....			
<i>Culpepper County.</i>				" " Trinity....			
St. Mark's Par., St. James'...				St. Paul's Parish, Emmanuel			
" " St. Paul's....				" " St. Paul's...			
" " St. Stephen's				" " Zion .....			
<i>Cumberland County.</i>				<i>Hampshire County.</i>			
Lyttleton, Grace.....				Hampshire Par., Frankford..			
Leighton, St. James'.....				" " St. Paul's...			
<i>Dinwiddie County.</i>				" " Zion .....			
Bath Parish, Calvary Church				<i>Harrison County.</i>			
<i>Elizabeth City County.</i>				Bethel Parish, Christ.....			51 80
Hampton, St. John's.....				<i>Henrico County.</i>			
Old Point, Centurion.....				Henrico Parish, St. John's...			
<i>Essex County.</i>				" " Emmanuel..			
St. Anne's Par., Vanter's Ch.				Richmond City, Christ.....			
S. Farnham Par., St. John's..				" " Grace.....			
" " St. Paul's...				" " Monumental			17 75
<i>Fairfax County.</i>				" " St. James'...			5 00
Truro, Zion.....				<i>Henry County.</i>			
" " St. John's.....				Patrick Parish, Martinsville,			
Fairfax Falls.....				Christ.....			
Theological Sem. Chapcl.....				<i>Isle of Wight County.</i>			
<i>Fauquier County.</i>				Newport P., Smithfield, Christ			
<i>Franklin County.</i>				<i>Jackson County.</i>			
<i>Frederick County.</i>				Ravenswood Parish, Grace...			



	Domestic.	Foreign.	Fr'dman.		Domestic.	Foreign.	Fr'dman.
<i>James' City County.</i>				<i>Mecklenburg Co.—continued.</i>			
Bruton Par., Williamsburgh.		\$5 00		St. Luke's P., St. Timothy's..			
<i>Jefferson County.</i>				St. James' P., St. Andrew's....			
St. Andrew's Co., Charles-				“ St. James' .....			
town, Zion.....				<i>Middlesex County.</i>			
St. Andrew's Co., Harper's				Christ Church Par., Christ....			
Ferry, St. John's.....				<i>Nansemond County.</i>			
St. Andrew's Co., Leetown,				Lower Suffolk, St. John's.....			
St. Bartholomew's.....				Upper Suffolk, St. Paul's.....			
St. Andrew's Co., Shepherds-				<i>Nelson County.</i>			
town, Trinity.....				Nelson Parish, Trinity.....			
St. Andrew's Co., Grace.....				“ Christ.....			
<i>Kanawha County.</i>				<i>New-Kent County.</i>			
Kanawha P., CharlestownSt.,				St. Peter's Par., St. Peter's...			
John's.....	\$102 00			<i>Norfolk County.</i>			
“ Coalsmouth, St.				Elizabeth River P., Norfolk.			
Mark's.....				Christ .....			
“ Salines, St. Luke's				Elizabeth River Par., St.			
<i>King George County.</i>				Paul's .....			
St. Paul's P., Hampstead, St.				Portsmouth, Par., St. John's.		\$35 00	\$5 00
Paul's .....				“ Trinity.....			
Hanover Par., St. John's.....				<i>Northampton County.</i>			
Brunswick P., Lamb's Creek				Hungar's P., Eastville, Christ			
<i>Lancaster County.</i>				“ Hungar's .....			
Christ Church Par., Christ...				<i>Ohio County.</i>			
“ White Ch.				St. Matthew's P., Wheeling,			
<i>Lewis County.</i>				St. Matthew's.....			50 00
St. Paul's Par., Weston, St.				St. John's Par., St. John's....			
Paul's .....				<i>Orange County.</i>			
<i>Loudon County.</i>				St. Thomas' Par., St. Thomas'			
Shelbourno Par., Leesburgh.				<i>Petersburg County.</i>			
St. James' .....				Bristol P., Petersburg, Grace.			
St. John's Par., Emmanuel...				“ St. Paul's			
<i>Lousia County.</i>				<i>Pittsylvania Cou</i>			
Green Spring Par., St. John's				Camden Par., Epiphany.....			
Trinity Par., Trinity.....				“ Emmanuel....			
<i>Lunenburg County.</i>				<i>Powhatan County.</i>			
Cumberland Par., St. John's.				Genito Par., Grace.....			
“ St. Paul's..				King Wm. Par. Manikintown			
<i>Madison County.</i>				Powhatan Par., St. Luke's...			
Bloomfield Par., Piedmont ...				St. James' Parish, South..			
“ Trinity.....				Emmanuel .....			
<i>Marion County.</i>				<i>Princess Anne County.</i>			
Fairmount, Christ. ....				Lynnhaven Par., Chapel .....			
<i>Marshall County.</i>				“ Emmanuel			
Trinity Parish, Moundsville.			15 00	<i>Prince George County.</i>			
<i>Manson County.</i>				City Point, St. John's.....			
Bruce Chapel .....				Martin's Brandon, Merchant's			
<i>Matthew's County.</i>				Hope.....			
Kingston Parish, Christ.....				Martin's Brandon, Old			
“ Trinity.....				Brandon.....			
<i>Mecklenburg County.</i>				<i>Prince William County.</i>			
St. Luke's P., Old Church ....				Dettingen Par., St. James' ...			
“ St. Luke's.....				Leeds Par., St. Paul's.....			

	Domestic.	Foreign.	Fr'dman.		Domestic.	Foreign.	Fr'dman.
<i>Putnam County.</i>				<i>NORTH-CAROLINA—continued.</i>			
St. Paul's Par., St. John's....				Cbatham, St. Mark's.....			
<i>Rappahannock County.</i>				Clinton, St. Paul's.....			
Bloomfield St. Paul's.....				Craven, St. Thomas'.....			
<i>Richmond County.</i>				Deep River, St. Mark's.....			
Lunenburg Par., St. Paul's...				Durham Creek, St. John's....			
Farnham Par. St. Paul's.....				Edenton, St. Paul's.....			
<i>Roanoke County.</i>				Elizabeth City, Christ.....			
Salem Par., St. John's.....				Fayetteville, St. John's....			
<i>Rockbridge County.</i>				Falkland, Gethsemane.....			
Latimer P., Lexington, Grace				Flat Rock, St. John's in the			
<i>Rockingham County.</i>				Wilderness.....			
Rock'ham. P., Port Republic.				Gatesville, St. Mary's.....			
<i>Spottsylvania County.</i>				Goldsboro', St. Stephen's....			
St. George's Par., Fredericks-				Granville County, St. James			
burg, St. George's.....		\$10 00		Greenville, St. Paul's.....			
Berkeley Par. Christ.....				Halifax, St. Mark's.....			
"    St. John's.....				Henderson, Calvary.....			
<i>Stafford County.</i>				"    Holy Innocents'..	\$5 25		
Overwharton Par., Aquia.....				Hertford, Holy Trinity.....			
<i>Surry County.</i>				Hillsboro', St. Matthew's....			
Southward Par., Cabin Point				Iredell County, St. James'..			
"    "    St. Andrew's				Jackson, Saviour's.....			
<i>Sussex County.</i>				Kingston, St. Mary's.....			
Albemarle Par., Immanuel...				Kittrell's Springs, St. James'			
<i>Washington County.</i>				Leskesville, Epiphany.....			
Holston Par., Abingdon, St.				Lenoir, St. James'.....			
Tbomas'.....		5 00		Lexington, Redemption.....		2 50	
<i>Westmoreland County.</i>				Lincolnton, St. Luke's.....		9 25	
Washington Par., St. Peter's				Louisburg, St. Paul's.....			
Cople Par., Nomony.....				Mcksville, St. Philip's.....		5 00	\$5 00
"    Yeocomico.....				Mo'gantown, Grace.....			
Montross Par., St. James'....				Murfreesboro', St. Barnabas'			
<i>Wood County.</i>				Newbern, Christ.....			
Trinity Par., Parkersburgh...				Orange, St. Mary's.....			
<i>Wythe County.</i>				Oxford, St. Stephen's.....		10 00	
Wytheville Par., St. John's...		15 60		Pitt County, St. John's.....			
<i>York County.</i>				Pittsboro', St. Bartholomew's		11 75	
York Par., Hampton, Grace..				Plymouth, Grace.....		15 00	
Miscellaneous.....	\$26 00	88 20	\$10 00	Raleigh, Christ.....			
				"    St. Mary's School...			
				Rockfield, Christ.....			
				Rowan, Christ.....			
				"    St. Andrew's.....			
				Rutherfordton, St. John's....		5 00	
				Salisbury, St. Luke's.....		2 75	2 75
				Scotland Neck, Trinity.....			
				Scuppernong, Pettigrew's			
				Chapel.....			
				Scuppernong, St. David's....			
				Sneby, Redeemer.....			
				Smithville, St. Philip's.....			
				Snmerville, St. Paul's.....			
				Tarboro', Calvary.....		5 00	
				Wadesboro', Calvary.....			
				Washington, St. Peter's.....			
				Washington, Co., St. Luke's..		16 00	
				Warrenton, Emmanuel.....			
				Wilksboro', St. Paul's.....			
				Williamsburgh, St. John's....			
				Williamston, St. James'.....			
				"    Cbap.....			
				"    St. John's.....			
				"    St. Paul's.....			
				Wilson, St. Timothy's.....		16 00	
				Windsor, St. Thomas'.....			
				Miscellaneous.....		2 50	50 \$10
	163 00	208 35	10 00				
					127 60	10 92	10
<i>NORTH-CAROLINA.</i>				<i>SOUTH-CAROLINA.</i>			
Asheville, Trinity.....	5 00	2 70		Abbeville, Trinity.....			
Batb, St. Thomas'.....				Aiken, St. Thaddeus'.....			
Beaufort, St. Paul's.....	16 30			Anderson, Grace.....			
"    Trinity Chapel.....				Barnwell, Holy Apostles....			
"    Zion Chapel.....				Beaufort, St. Helena's.....			
Bertie, Grace.....				"    St. Peter's.....			
Cbapel Hill, The Cross.....				"    Co., Sheldon Cb.....			
Charlotte, St. Peter's.....				Berkeley, Sr. John's.....		65 90	60 60
				Black Oak, Trinity.....			

	Domestic.	Foreign.	Fr'dman.		Domestic.	Foreign.	Fr'dman.
SOUTH-CAROLINA—continued.				GEORGIA.			
Bluffton, St. Luke's.....				Albany, St. Paul's.....			
Bradford Springs, St. Philip's	\$3 00			Atbens, Emmanuel.....			
Camden, Grace.....				Atlanta, St. Philip's.....			
Charleston, Calvary.....				Augusta, Atonement.....			
"    Christ.....				"    Cbrist.....	\$40 00		
"    Grace.....		\$10 00		"    St. Paul's.....		\$92 10	
"    Holy Communion				Brnswick, St. Mark's.....			
"    St. John's.....				Cass County, Ascension.....			
"    St. Luke's.....		13 08		Cave Springs, Good Shepherd			
"    St. Michael's.....				Clarksville, Grace.....			
"    St. Paul's.....				Colnubus, Trinity.....			
"    St. Peter's.....				Griffin.....	5 50		
"    St. Philip's.....				Glynn, St. David's.....			
"    St. Stephen's				Macon, Christ.....			
"    Chapel.....				Madison, Advent.....			
Cheraw, St. David's.....				Marietta, St. James'.....	6 00	6 00	
Chester, Emmanuel.....				Milledgeville, St. Stephen's..			
"    Good Shepherd.....				Ogeechee, St. James'.....			
Chesterville, St. Mark's.....				Rome, St. Peter's.....	18 50	19 50	
Christ Church Parish.....				Savannah, Christ.....			
Clarendon, St. Mark's.....				"    St. John's.....			
Columbia, Christ.....				"    St. Paul's Free.....			
"    Mediator.....				"    St. Stephen's.....			
"    Trinity.....				Sparta.....	7 50		
Combahee, Ascension.....				St. Simon's, Christ.....			
Edgefield, Trinity.....				Talbotton, Zion.....			
Edisto Island Church.....				Miscellaneous.....			
Fairfield, St. John's.....							
Gilisonville, Ascension.....					77 50	117 60	
Glen Springs, Calvary.....	4 15			FLORIDA.			
Goose Creek, St. James'.....				Ancella Mission.....			
Grahamville, Holy Trinity...				Apalachicola, Trinity.....	14 00		
"    St. Luke's.....				Bel-Air, Trinity Chapel.....			
Greenville, Christ.....				Fort Jefferson.....			
Hanstead, St. John's.....				Fernandine, St. Peter's.....			
James' Island, St. James'.....				Jacksonville, St. John's.....			
John's Island, St. John's.....				Key West, St. Paul's.....			
Laurens, Epiphany.....				Marienna, St. Paul's.....			
Magnolia Chapel.....				Milton, All Saints' Mission...			
Mars Bluff, Christ.....				Macedonia.....			
Maywood Chapl.....				Monticello, Christ.....	25 00	10 00	
Newberry, St. Luke's.....				Ocala, Grace.....			
North-Santee, Messiah.....				Palatka, St. Mark's.....			
Orangeburgh, Redeemer.....				Pensacola, Christ.....			
Pendleton, St. Paul's.....	5 00			Quincy, St. Paul's.....			
Pedee, Pince Frederick				St. Augustine, Trinity.....			
Parish.....				Tallahassee, St. John's.....			
Pineville, St. Stephen's and				Warrington, St. John's.....			
Upper St. John's.....		28 00		Waukeenab, St. Philip's.....			
Prince William's Parish.....				Miscellaneous.....			
Radcliffsboro', St. Paul's.....					39 00	10 00	
Richland, St. John's.....				ALABAMA.			
"    Zion.....				Auburn, Trinity.....			
Santee, St. Andrew's.....				Autaugaville, St. Matthew's..			
"    St. James'.....				Cahaba, St. Luke's.....			
Society Hill, Trinity.....				Camden, St. Mary's.....			
Spautanbug, Advent.....	15 10			Carlowville, St. Paul's.....			
St. Andrew's Parish.....				Choctaw County, Calvary.....			
Stateburgh, C aremont.....				Clayborne, St. John's.....			
"    Holy Cross.....				Dallas County, Liberty Hill,			
"    Moore's Chapel.....				St. David's.....			
St. Bartholomew's Parish....				Demopolis, Trinity.....			
St. Helena's Island, St.				Elyton, St. John's.....			
Helena's.....				Enfaua, St. James'.....			
St. Matthew's Parish.....				Eutaw, St. Stephen's.....			
Stono, St. Paul's.....				Florence, Trinity.....			
St. Thomas' and St. Dennis'..				Flyton, St. John's.....			
Sullivan Island, Grace.....				Guineville, St. Andrew's.....			
Summerville, St. Paul's.....				Green County, St. Mark's.....			
Sumter, Holy Comforter.....	5 45	2 00		Greensboro', St. Paul's.....			
Unionville, Nativity.....	7 60			Huntsville, Nativity.....			
Upper St. Johns, Epiphany...	52 50			Jacksonville, St. Luke's.....			
Winnboro.....	30 00			Livingston, St. James'.....			
Winyan, St. George's.....				Lowndesboro', St. Paul's.....			
"    St. Philip's.....							
Wilton, Christ.....							
Yorkville, Good Shepherd.....	8 80		\$14 41				
Miscellaneous.....							
	197 26	113 68	14 41				

	Domestic.	Foreign.	Freedman.		Domestic.	Foreign.	Freedman.
ALABAMA—continued.				LOUISIANA.			
Lowndes, Co., St. Peter's.....				Alex., P. of Rapids, St. James'			
Macon, St. Andrew's.....				Algiers, Mount Olivet.....			
Madison, County, St. John's.....				Assumption, Christ.....			
Marengo Co., St. Michael's.....				Atchafalaya, Grace.....			
Marion, St. Wilfred's.....				Baton Rouge, St. James'.....			
Mobile, Christ.....				“ (W.) St. John's.....			
“ Good Shepherd.....				Bayou Goula, St. Mary's.....			30
“ St. John's.....				Cheneyville, Trinity.....			
“ St. Mary's.....				Clinton, St. Andrew's.....			
“ Trinity.....				Covington, Christ.....	\$12	75	
Mobile County, St. Paul's.....				De Soto, Trinity.....			
Montgomery, St. John's.....		\$50	00	Donaldsonville, Ascension ..			
Pushmataha, Calvary.....				Franklin, St. Mary's.....			
Russell County, St. John's.....				Houma, St. Matthew's.....			
“ in the Wilderness.....				Jackson, St. Alban's.....			
Selma, St. Paul's.....				Jefferson City, Emmanuel.....		25	00
Spring Hill, St. Matthew's.....				Lake Providence, Grace.....			
St. Stephen's, Grace.....				Lake St. Joseph's, St. Joseph's			
Tallasse.....				Monroe, Grace.....			
Tuscaloosa, Christ.....				Napoleonville, Christ.....			
Tuscaloosa.....				Natchitoches, Trinity.....			
Tuscumbia, St. John's.....				New-Iberia, Epiphany.....			
Uniontown, Holy Cross.....				New-Orleans, Annunciation..			
Washington County, St				“ Calvary.....		25	00
“ Stephen's.....				“ French.....			
Yongesboro, Trinity.....				“ Grace.....		20	00
Miscellaneous.....				“ St. Luke's.....			
				“ St. Paul's.....			
				“ St. Peter's.....			
				“ Trinity.....			
		50	00	Opelousas Epiphany.....			
MISSISSIPPI.				Plaquemine, Emmanuel.....			
Aberdeen, St. John's.....				Point Coupee, St. Stephen's..			
Annandale, St. John's.....				Pt. Jefferson, Redeemer.....			
Biloxi, Redeemer.....				Rosedale, Nativity.....			
Bovina, St. Andrew's.....				Shreveport, St. Mark's.....			
Brandon, St. Luke's.....				St. Francisville, Grace.....			
Chatawa.....	\$7	50		St. Martinsville, Zion.....			
Church Hill, Christ.....				Tensas, St. Joseph.....		10	00
Claiborne County, Epiphany				Thibodeaux, St. John's.....			
Clinton, St. Matthew's.....				Vermillionville, St. Luke's..			
Columbus, St. Paul's.....				Waterproof, Grace.....			
De Soto County, St. John's..				West-Peliana, St. Mary's..			
Early Grove, St. John's.....				Williamsport, St. Stephen's..			
Grand Gulf, St. Paul's.....				Miscellaneous.....			
Hernando, Ascension.....						92	75
Holly Springs, Christ.....							30
Holmes County, Calvary.....				TEXAS.			
Jackson, St. Andrew's.....				Anderson, Redeemer.....			
Lexington.....	17	50		Austin, Christ.....			
Lake Washington, St. John's				“ Epiphany.....			
Laurel Hill, St. Mary's.....				“ St. David's.....			
Madison County, Chapel of				Brazoria, St. John's.....			
“ the Cross.....				Brenham, St. Peter's.....			
Marshall Co., St. Andrews.....				Brownsville, Advent.....			
Mississippi City, St. Mark's..				Chapel Hill, St. Luke's.....			
Monticello, Christ.....				Cold Springs, St. Paul's.....			
Natchez, Trinity.....				Columbus, St. John's.....			
Noxubee County, Messiah.....				Dallas, St. Matthew's.....			
Okolona, Grace.....				Fort Belknap.....			
Oxford, St. Peter's.....				Galveston, Trinity.....			
Osyka, Saviour's.....				Gonzales, Messiah.....			
Pass Christian, Trinity.....	15	00	14	Houston, Christ.....			
Pikeville, St. Thomas'.....				Huntsville, St. Stephen's..			15
Pontotoc, St. John's.....				Independence, Grace.....			
Port Gibson, St. James'.....			20	Jefferson.....			
Raymond, St. Mark's.....				Lavaca, Grace.....			
Shieldsboro', St. Luke's.....				Liberty, All Saints'.....			
Summit, Christ.....				Lockhart, Emmanuel.....			
Terry, Ziou.....				Marshall, Trinity.....	12	00	
Vicksburgh, Christ.....				Matagorda, Christ.....			
Warrenton, St. Barnabas'....				Nacogdoches, Christ.....			
Washington, Advent.....				Richmond, Calvary.....			
Woodville, St. Paul's.....				San Antonio, Trinity.....			
Yazoo City, Trinity.....	13	70		Seguin, Redeemer.....			
Yazoo County, Crucifixion...				Washington, St. Paul's.....			
Miscellaneous.....				Miscellaneous.....			
43 Par.—6 contrib. to D. M.							
“ “ “ “ F. M.	53	70	34		12	00	15
“ “ “ “ F. C.							

ARKANSAS.				KENTUCKY—continued.			
	Domestic.	Foreign.	Fr'dman.		Domestic.	Foreign.	Fr'dman.
Batesville.....	9 00			Louisville, St. Mark's.....			
Camden.....				Maysville, Nativity.....			
Eldorado.....				Mount Sterling, Ascension... ..			
Fayetteville.....	15 00			Newport, St. Paul's.....			
Fort Gibson.....				Owensboro', Trinity.....			
Fort Smith, St. John's.....				Paducah, Grace.....			
Helena.....	11 50			Paris, St. Peter's.....	20 00		
Old River Lake, Christ.....				Favee, St. James'.....			
Lake Village.....				Portland, St. Peter's.....			
Little Rock, Christ.....	104 75			Princeton, St. John's.....	11 10		
Pine Bluff.....				Shelbyville, St. James'.....			
Van Buren.....	10 00			Smithland, Calvary.....			
Washington.....				Versailles, St. John's.....	32 70		
Miscellaneous.....				Washington, Epiphany.....			
	140 25			Miscellaneous.....		37 00	
					1739 95	754 67	
TENNESSEE.				DIOCESE OF OHIO.			
Athens.....	5 05			Akron, St. Paul's.....	32 25	30 00	2 55
Bolivar, St. James'.....				Ashtabula, St. Peter's.....			
Brownsville, Zion.....				Bellefontaine, Grace.....		6 00	
Central Bluff, St. Paul's.....				Bellevue, St. Paul's.....			
Chattanooga, St. Paul's.....				Berea, St. Thomas'.....			
Clarksville, Trinity.....				Berkshire, Grace.....			
Columbia, St. Peter's.....				Boardman, St. James'.....	5 00		
Edgofield, St. Stephen's.....				Canfield, St. Stephen's.....			
Franklin, St. Paul's.....				Centerville, St. David's.....			
Greenville, St. James'.....	1 95			Chillicothe, St. Paul's.....			
Jackson, St. Luke's.....				Cincinnati, Advent.....			
Knoxville, St. John's.....		120 00		“ Christ.....		154 53	
La Grange, Emmanuel.....				“ St. James'.....			25 00
Loudon, Grace.....				“ St. John's.....		100 00	
Memphis, Calvary.....				“ St. Paul's.....	219 00		
“ Graco.....				“ Trinity.....			
“ Good Shepherd.....	12 00			Circleville, St. Philip's.....		15 42	
Murfreesboro'.....				Cleveland, Grace.....	38 60	20 00	
Nashville, Advent.....				“ St. John's.....		65 41	
“ Christ.....				“ St. Paul's.....	20 00	99 00	66 50
“ Holy Trinity.....				“ Trinity.....			164 79
Nashville, Trinity.....	6 30			Clifton, Calvary.....		201 84	25 00
Nevanscroft Chapel.....				Clinton, Christ.....		5 50	
Orleans, Emmanuel.....				Columbia, St. Luke's.....			18 00
Summersville, St. Thomas'.....				Columbus, St. Paul's.....	94 00	101 53	135 62
Union, Trinity.....				“ Trinity.....		3 65	4 05
Whitehall, Trinity.....				Collamer, St. Paul's.....	6 00		
Williamsport, St. Mark's.....				Cross Creek, St. James'.....			
Winchester, Trinity.....				Cuyahoga Falls, St. John's... ..		45 95	
Miscellaneous.....		1 00		Dayton, Christ.....		30 00	
	25 33	121 00		“ St. Paul's.....			
				Defiance, Grace.....			
DIOCESE OF KENTUCKY.				Delaware, St. Peter's.....		25 00	
Smithland.....				Dresden, Zion.....			
Albion, St. Paul's.....				East-Liverpool, St. Stephen's.....			
Bowling Green, Christ.....	3 30			E. Plymouth, St. Matthew's.....		25 00	
Chattanooga, St. John's.....				East-Springfield, St. John's... ..			
Columbus, Christ.....				Elyria, St. Andrew's.....		16 23	
Covington, Trinity.....				Evansville, St. Paul's.....		45 75	
Cynthiana, Advent.....				Fremont, St. Paul's.....		30 00	
Danville, Trinity.....	23 45			Gallipolis, St. Peter's.....	15 00		14 22
Elizabethtown, Christ.....				Gambier, Harcourt.....		380 67	
Lebanon, St. Peter's.....				Glendale, Christ.....		10 15	
Memphis, All Saint's.....				Grafton, St. Stephen's.....			
Newark, Ascension.....	65 00	36 00		Graustown, St. Luke's.....		6 50	
Northport, Trinity.....	22 00			Greenville, St. Paul's.....			
Paris, St. Philip's.....				Hamilton, St. Matthew's.....			
Shelbyville, St. Paul's.....				Hartsgrove, St. Paul's.....			2 00
Union, St. Paul's.....				Hillsboro', St. Mary's.....			6 16
Washington, Grace.....				Hudson, Christ.....	16 66	5 00	
Washington Co., St. Matthew's.....	46 35	112 00		Huron, Christ.....			
Washington, University Chap.....				Ironton, Christ.....			
Washington, Christ.....	1415 05	138 53		Jefferson, Trinity.....			
Washington, Calvary.....				Kent, Christ.....	3 00		
“ Christ.....	100 00	102 00		Kinman, Grace.....			
“ Grace.....		8 60		Lancaster, St. John's.....		18 00	
“ St. Andrew's.....				Lockport, Christ Church.....			4 03
“ St. John's.....		139 84		Madison, St. Matthew's.....			
“ St. Paul's.....		180 70		Mausfield, Grace.....		10 00	
				Marietta, St. Luke's.....			

OHIO—continued.				INDIANA—continued.			
	Domestic.	Foreign.	Fr'dman.		Domestic.	Foreign.	Fr'dman.
Marion, St. Paul's.....	6 50	5 00		Pittsburgh, St. Peter's.....			64 18
Maillon, St. Timothy's.....				Plymouth, St. Thomas'.....			
Maumee, St. Paul's.....	2 50	4 00		Princeton.....	1 30		
Melina, St. Paul's.....			8 00	Richmond, St. Paul's.....			2 60
Milau, St. Luke's.....		4 10	23 00	Saundersville, Trinity.....	6 25		
Mill Creek, St. Mark's.....				Shelbyville, Grace.....			
Monroeville, Zion.....		8 23		Sullivan, Grace.....			
Mount Vernon, St. Paul's.....				Terro Haute, St. Stephen's...		6 00	
Napoleon, St. John's.....				Valparaiso, Holy Communion " St. John's German	1 00		
Newark, Trinity.....		40 00	20 75	Vanderburgh Co., Trinity.....			
New-Lisbon, Trinity.....				Vincennes, St. James'.....	6 10		6 00
Newton Falls, St. Mark's.....		37 05	8 40	Worthington, St. Matthew's...	5 00		24 85
Norwalk, St. Paul's.....			3 00	Warsaw, St. Andrew's.....	9 00		
Oberlin, Christ.....	12 07		3 00	Miscellaneous.....		0 50	1 50
Painesville, St. James'.....	51 00		50 00		196 68	16 00	155 10
Penfield, Christ.....		6 25					
Peninsula, Bethel.....	3 84						
Perry, St. Matthew's.....		20 00					
Piqua, St. James'.....			18 60				
Pononeroy, Grace.....							
Portsmouth, All Saints'.....	36 00	101 85					
" Christ.....							
Ppt-in-Bay, St. Paul's.....		4 00					
Ravenna, Grace.....	13 44	22 67					
Rome, St. Peter's.....							
Salem, Our Saviour.....		3 00					
Sandusky, Grace.....			36 00				
Springfield, Christ.....		22 00					
St. Clairsville, St. Thomas'...							
Staubenville, St. Paul's.....	103 00	64 61					
Strongsville, St. Philip's.....							
Tiffin, Trinity.....							
Toledo, Trinity.....							
" St. John's.....	100 00						
Troy, Trinity.....							
Unionville, St. Michael's.....			12 20				
Urbana, Epiphany.....			10 00				
Venice, Redeemer.....							
Wakeman, St. John's.....	5 00						
Walout Hills, Advent.....							
Warren, Christ.....	70 51	29 00	29 57				
Wellsville, Ascension.....		2 00	6 00				
Windsor, Christ.....							
Wooster, St. James'.....							
Worthington, St. John's.....		14 50					
Youngstown, St. John's.....							
Zanesville, St. James'.....		72 75					
Miscellaneous.....			39 17				
	853 37	1960 00	758 94				
DIOCESE OF INDIANA.							
Bristol, St. John's.....	4 33			Albion, St. John's.....			
Bruceville.....	5 00			Algonquin, St. John's.....	1 16		
Cannelton, St. Luke's.....				Alton, St. Paul's.....			
Centreville.....				" Christ.....			
Connersville, Trinity.....				Amboy, St. Thomas'.....			
Columbia City.....	2 00			Arcadia, Messiah.....			
Crawfordsville, St. John's.....	15 50		11 25	Arcola, Christ.....	6 10		
Delphi, St. Mary's.....				Anrora, Trinity.....			
Evansville, St. Paul's.....	10 00	5 00	20 00	Batavia, Calvary.....			
Port Wayne, Trinity.....			12 26	Boardstown, St. Andrew's....			
Geneva, Church of Holy Com.				Belvidere, Trinity.....			
Goshen, St. James'.....	9 50		7 65	Bement, Atonement.....			
Hillsboro', St. John's.....				Bloomington, St. Matthew's...		7 00	
Indianapolis, Christ.....			45 00	Brimfield, Zion.....			
Jeffersonville, St. Paul's....				Bunker Hill.....			
Lafayette, St. John's.....	24 20			Cario, Redeemer.....	23 65		
La Porte, St. Paul's.....				Cambridge, St. Matthew's....			
Lawrenceburg, Trinity.....				Carlinsville, St. Paul's.....			
Ligonier.....				Centralia, St. John's.....			
Lima, St. Mark's.....	10 00		4 00	Chester, St. Mark's.....			
Logansport, Trinity.....		4 50	9 10	Chesterfield, St. Peter's.....			
Madison, Christ.....	87 00		11 00	Chicago, The Bishop's Ch....			
Michigan City, Trinity.....				" Ascension.....			
Mishawaka.....				" Atonement.....			
New-Albany, St. Paul's.....				" Christ.....	43 00		
New-Harmony, St. Stephen's...				" Grace.....			
Peru, St. James'.....				" Holy Communion.....			
				" Emmanuel Hall....	10 00	10 00	
				" St. Ansgarius'.....			
				"    " City Miss.....			
				" St. James'.....	2516 00	105 00	162 33
				" St. John's.....		15 00	42 50
				" St. Paul's.....			
				" St. Stephen's.....	30 00		
				" Trinity.....	105 95		
				Collinsville, Christ.....			
				Danville.....	15 00		
				Dixon, St. Luke's.....	5 48		4 80
				Dundee, St. James'.....		2 30	
				Elgin, Redeemer.....			
				Edwardsville, St. Andrew's...			
				Erindale, Christ.....			
				Farmington, Calvary.....			
				Farm Ridge, St. Andrew's....		7 00	
				Freepot, Zion.....		33 70	10 00
				Gelena, Grace.....	26 00	5 00	
				Galesburg, Grace.....			
				Geneseo, Trinity.....			
				Geneva, St. Mark's.....			
				Gillespie, St. John's.....			
				Grand Detour, St. Peter's....			
				Jacksonville, Trinity.....	25 00	25 00	
				Joliet, Christ.....			
				Kankakee, St. John's.....			
				Kewanee, St. John's.....			10 00
				Kickapoo, St. Luke's.....			
				Knoxville, St. John's.....			
				Lacon, St. John's.....			
				La Salle, St. Mark's.....			
				Lee Centre, St. Paul's.....			

ILLINOIS—continued.	Domestic.	Foreign.	Fr'dman.	MICHIGAN—continued.	Domestic.	Foreign.	Fr'dman.
Limestone, Christ.....				Dexter, St. James'.....	3 00	3 00	
Lockport, St. John's.....				Exeter, St. James'.....			9 00
Lewistown, St. James'.....				Fentonville, St. Jude's.....	5 00		
Manhattan, St. Paul's.....		10 00	4 00	Fenton, St. Thomas'.....			5 00
Marengo, Advent.....				Flint, St. Paul's.....	5 00	38 00	
Matton, Trinity.....				Grand Haven, St. John's.....		3 15	
Mcendon, Zion.....				Grand Rapids, St. Mark's...	32 67	28 54	
Metamora, Christ.....				Grosse Island, St. John's...	6 10	2 00	
Moline, Grace.....				"    Trinity.....	5 80	2 00	
Morris, St. Thomas'.....				Hastings, Emmanuel.....		4 50	5 75
Mount City, St. Peter's.....				Hillsdale, St. Peter's.....		5 10	4 55
Mount Sterling, Trinity.....				Homer, Christ.....			6 30
Naperville, St. John's.....	3 75		5 00	Howell, All Saints'.....			
Napargo, Trinity.....				Houghton, Trinity.....			
Naswego, St. John's.....				Hudson, Trinity.....			
Ottawa, Christ.....				Ionia, St. John's.....			
Pekin, St. Paul's.....				Jackson, St. Paul's.....			
Peoria, St. Paul's.....		17 50		Jonesville, Grace.....			
Peru, St. Paul's.....				Kalamazoo, St. Luke's.....	20 00		
Pittsfield, St. Stephen's.....	2 00			"    St. John's.....	18 50		
Polo, Trinity.....				Lansing, St. Paul's.....		6 41	
Preemption, Grace.....				Lyons, Grace.....			
Princeton, Redeemer.....				Manchester, Calvary.....			
Providence, Zion.....				Marine City, St. Mark's.....			
Quincy, St. John's.....				Marquette, St. Paul's.....	33 00	13 00	
Rantour, St. Paul's.....				"    Christ.....			
Robin's Nest, Christ.....				Marshall, Trinity.....	11 50	11 50	
Rockford, Emmanuel.....	25 00	49 75	2 25	Monroe, Trinity.....	10 00		10 00
Rock Island, Trinity.....	15 30	20 00	7 50	Muskegon.....	3 50		
Rushville, Christ.....				New-Baltimore, St. Luke's...			
Salem, St. Thomas'.....	2 25			Niles, Trinity.....			
Springfield, St. Paul's.....		10 00		Ontonagon, Ascension.....	20 00	20 85	20 00
"    St. Marks.....			10 00	Owosso, Christ.....			
St. Anne.....	5 00			Paw-Paw, St. Mark's.....			
Sycamore, St. Peter's.....				Plainfield, Christ.....			
Tiskilwa, St. Jude's.....				Pontiac, Zion.....			
Podd's Point.....				Port Huron, Grace.....			
Tremont, Christ.....				"    St. John's.....			
Tuscola, St. Mary's.....				Rockland.....			
Utica, St. George's.....				Saginaw, St. John's.....			
Vandalia, Grace.....				Saranac, Trinity.....			
Warren, St. Paul's.....				St. Clair, Trinity.....			
Warsaw, St. James'.....				St. John's, St. John's.....	7 89	3 92	
Waukegan, Christ.....	32 87	25 00	17 00	Tecumseh, St. Peter's.....	5 00		
Waverly, Grace.....	10 00	10 00		Three Rivers, Trinity.....	10 00		
Wilmington, Redeemer.....				Trenton, St. Thomas'.....	6 00	6 00	
Wilona.....	5 00	5 00		Troy, St. John's.....			
Woodstock, St. John's.....				Union City, Grace.....			
Wyoming, St. Luke's.....		32 00	199 22	Wyandotte, St. Stephen's...			
Miscellaneous.....				York, Grace.....			
	2865 49	432 45	465 20	Ypsilanti, St. Luke's.....	21 00		
				Miscellaneous.....		17 50	15 00
<b>DIocese of MICHIGAN.</b>					<b>931 38</b>	<b>882 23</b>	<b>247 65</b>
Adrian, Christ.....	18 00	18 00		<b>DIocese of WISCONSIN.</b>			
Allegan, Good Shepherd.....				Alden, St. John's.....			
Albion, St. James'.....				Appleton, Grace.....	11 20		
Algonac.....				Ashpurn, St. Paul's.....			
Alpena.....				Barraboo, St. Paul's.....		4 30	7 00
Ann Arbor, St. Andrew's.....	39 20	15 00	28 40	Beaver Dam, St. Mark's.....		5 00	7 30
Battle Creek, St. Thomas'...		16 73	9 50	Beloit, St. Paul's.....	24 20		
Bay City, Trinity.....				Berlin, Trinity.....	5 00		
Burr Oak.....	8 45			Bloomfield, Holy Commun...			
Brooklyn, All Saints'.....	17 25		12 50	Butte des Morts, Christ.....			
Cambridge, St. Michael and All Angels.....	8 75			Columbus, St. Paul's.....			
Clifton, Grace.....				Dartford, Grace.....			
Clinton, St. John's.....				Delafield, St. John Chrysosto.		5 50	3 20
Coldwater, St. Mark's.....				Dclavan, Christ.....			
Corunna, St. Paul's.....	1 00			Elkhorn, St. John's.....			12 55
Cortland, St. Paul's.....				Fond-du-Lac, St. Paul's.....			
Constantine, St. James'.....				Fox Lake, Christ.....	2 50		
Detroit, Christ.....	211 37	291 97	92 07	Geneva, Holy Communion.....	9 00		4 57
"    Mariners'.....	4 13		4 08	Green Bay, Christ.....	34 50	20 74	35 75
"    St. John's.....	373 57	375 06		Green Lake, Christ.....			
"    St. Matthew's.....				Herman, German Mission....			
"    St. Paul's.....	23 60			Horicon,.....			
"    St. Peter's.....				Huntington.....			
"    Trinity.....							









I.

ACT OF INCORPORATION.

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*An Act to incorporate the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America. Passed May 13, 1846, by a two-third vote.*

THE people of the State of New York, represented in the Senate and Assembly, do enact as follows :

SEC. 1. All such persons as now are, or may hereafter become, members of the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America," originally instituted in the year eighteen hundred and twenty, and fully organized by the General Convention of the said Church, in the year eighteen hundred and thirty-five, shall be, and are hereby constituted, a body corporate, for the purpose of conducting general Missionary operations in all lands, by the name aforesaid.

SEC. 2. The net income of said Society, arising from their real estate, shall not exceed the sum of two thousand dollars annually ; nor shall the said Society hold any real estate, excepting what may be requisite for a site and buildings necessary for the transaction of its business.

SEC. 3. The said Society shall, in its usual annual printed Report, state the amount of its real and personal estate, and the income arising therefrom ; a copy of which Report shall be deposited in the State Library.

SEC. 4. This Corporation shall possess the general powers, and be subject to the provisions contained in title third of chapter eighteen of the first part of the Revised Statutes, so far as the same are applicable and have not been repealed.

SEC. 5. This act will take effect immediately, and the Legislature may, at any time, modify, or repeal the same.

*State of New York, Secretary's office :*

I have compared the preceding with an original law on file in this office, and do hereby certify that the same is a correct transcript therefrom, and of the whole of such original.

ARCH'D CAMPBELL, *Dep. Sec. of State.*

ALBANY, May 27, 1846.

## II.

## CONSTITUTION

*Of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America, as established in 1820, and amended in 1823, 1829, 1832, 1835, 1838, 1856, 1862, and 1865.*

## ARTICLE I.

This institution shall be denominated "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

## ARTICLE II.

This Society shall be considered as comprehending all persons who are members of this Church.

## ARTICLE III.

At every Triennial Meeting of the General Convention, which is the constituted representative body of the whole Protestant Episcopal Church in these United States, there shall be appointed, by a concurrent vote, on nomination by a joint Committee of the two Houses, a Board of clerical and lay members, four in number, from each diocese in union with the General Convention; of which number each diocese shall have at least one clerical and one lay member, who, together with the Bishops of this Church, and such persons as become patrons to this Society before the meeting of the General Convention in the year 1829, shall be called the "Board of Missions of the Protestant Episcopal Church in the United States of America." The said Committee of Nominations shall consist of three Bishops, to be elected by ballot in the House of Bishops, and three presbyters and three laymen, to be elected by ballot in the House of Clerical and Lay Deputies.

## ARTICLE IV.

To the Board of Missions shall be intrusted the supervision of the General Missionary operations of the Church, with power to establish Missionary stations, appoint Missionaries, make appropriations of money, regulate the conducting of Missions, fill any vacancies in their number which may occur, and also to enact all By-Laws which they may deem necessary for their own government and the government of their Committees; provided always, that, in relation to organized Dioceses having Bishops, the Board shall regulate the number of Missionary stations, and, with the consent of the Bishop, shall select the stations. ♦

## ARTICLE V.

There may be appointed, during the will of the Board of Missions, a Commission to be called "The Protestant Episcopal Freedmen's Commission." to whom shall be committed the religious and other instruction of the freedmen; said Commission to meet quarterly; a majority to be a quorum, with authority to appoint a Secretary and General Agent and Treasurer, and to constitute, as its general representative, with full power to act for it during its recesses, an Executive Committee, composed of such a number of its members as it may prescribe, not to exceed eight; the members of said Executive Committee to be *ex-officio* members of the Board of Missions; and said Com-

mission to be governed in its actions by the principles laid down in the article of the Constitution of this Society concerning the appointment of missionaries.

## ARTICLE VI.

The presiding Bishop of the Church shall be the President of the Board, and in his absence, the senior Bishop present shall preside; in the absence of all the Bishops, the Board shall elect a President *pro tempore*.

## ARTICLE VII.

The Board of Missions shall hold its first meeting at the call of the presiding Bishop, and meet annually thereafter, at such time and place as may have been appointed at the previous annual meeting; and also, on the second day of the meeting of the General Convention, at the place of its meeting. They shall publish an annual report of their proceedings for the information of the Society, and present a triennial report to each stated General Convention.

At all meetings of the Board ten members shall form a quorum. Special meetings of the Board may be called, as shall be provided in their own By-Laws.

## ARTICLE VIII.

The Board, as soon as may be after it has been constituted, shall proceed to appoint eight persons, four of whom shall be clergymen, and four of whom shall be laymen, who, together with the Bishop of the Diocese in which the Committee shall be located, shall be a Committee for Domestic Missions; and eight other persons, four of whom shall be clergymen, and four of whom shall be laymen, who, together with the Bishop of the Diocese in which the Committee shall be located, shall be a Committee for Foreign Missions; all of whom shall be *ex-officio* members of the Board of Missions. The Board of Missions shall determine the location of the Committees respectively. Any Bishop or Bishops present at the place of meeting shall have a right, *ex-officio*, to attend, as members of the same, the meetings of the Committees. Vacancies occurring in either of the Committees, during the recess of the Board, may be filled by the Committees, respectively, subject to the approval of the Board at its next meeting.

## ARTICLE IX.

To the Committees of the Board thus constituted shall be referred, in their respective departments, during the recess of the Board, the whole administration of the general Missionary work of the Church, subject to the regulations of the Board. Each Committee shall make a report of its proceedings to the Board of Missions at every meeting of the Board.

## ARTICLE X.

The Board of Missions shall appoint for each Committee a Secretary and General Agent, with a suitable salary, who shall be the executive officer of the Committee, to collect information, to conduct its correspondence, to devise and recommend plans of operation, and in general to execute all the purposes of the Board in his proper sphere, submitting all his measures, before their adoption, to the Committee for whom he is appointed, for their approval. Each Committee shall appoint a Treasurer, and the Board shall designate which of the Treasurers so appointed shall be authorized to receive all moneys not specifically appropriated, which money shall be at the disposal of the Board: The Secretaries and Treasurers shall be *ex-officio* members of the res-

pective Committees, and of the Board. Local and subordinate agents and officers may, when necessary, be appointed by each Committee.

## ARTICLE XI.

For the guidance of the Committees, it is declared that the Missionary field is always to be regarded as one—THE WORLD—the terms Domestic and Foreign being understood as terms of locality, adopted for convenience. *Domestic* Missions are those which are established *within*, and *Foreign* Missions are those which are established *without*, the territory of the United States.

## ARTICLE XII.

No clergyman shall be appointed a missionary by the Board, or by either of the Committees, until after conference with the ecclesiastical authority of the Diocese or Missionary District to which he belongs, nor shall any missionary be sent to officiate in any Diocese or Missionary District without the consent of the ecclesiastical authority of the same, except when regularly called by an organized parish, in accordance with the canons, both diocesan and general, and no person shall be appointed a missionary who is not at the time a minister of the Protestant Episcopal Church, of regular standing.

## ARTICLE XIII.

Associations designated to act in connection with the Board, in the great missionary work committed to the Church, may become auxiliary; and all contributions specially appropriated for such purpose by such associations, or by any individuals, shall be received and paid in accordance with the expressed wish of the donors.

## ARTICLE XIV.

The Board of Missions, provided for in the third article of this Constitution, shall, in all cases, be continued in office until a new Board is elected.

## ARTICLE XV.

It is recommended to every member of the Society to pray to Almighty God for His blessing upon its designs, under the full conviction that, unless He directs us in all our doings with His most gracious favor, and furthers us with His continual help, we cannot reasonably hope to procure suitable persons to act as missionaries, or expect that their endeavors will be successful.

## III.

## BY-LAWS OF THE BOARD OF MISSIONS.

## ARTICLE I.

THE several articles and provisions of the Constitution of this Society, as established in 1820, and subsequently amended, are hereby adopted as By-Laws of this Society.

## ARTICLE II.

The Board of Missions, at each of its Annual Meetings, shall appoint a Secretary who shall continue in his office until another is appointed in his place, and whose traveling expenses shall be paid.

## ARTICLE III.

The Treasurers of the Committees for Domestic and Foreign Missions, and of the Protestant Episcopal Freedmen's Commission, respectively, shall keep an account with each Missionary and stipendiary of their respective Departments. They shall deposit in some bank in the city of New York, all moneys received by them respectively for missionary or educational purposes, so often as the same shall amount to one hundred dollars; and the amount thereof in such bank shall be kept in the name of the Committee for Domestic or Foreign Missions, or of the Freedmen's Commission, as the case may be. The said moneys, so deposited, shall be drawn out of such bank for missionary or educational purposes only, and on the check of the Treasurer, countersigned by either the General or Local Secretary of each of the said Committees and the Freedmen's Commission respectively. The Treasurer shall pay no moneys except by order of their respective Committees. They shall present their accounts, duly audited by their respective Committees, on the first day of the session of each Annual Meeting of the Board of Missions, which accounts shall thereupon be referred to a Special Committee for the purpose of such examination, inquiries, and explanation, as may be deemed necessary and useful.

## ARTICLE IV.

Vacancies occurring in either of the Missionary Committees, during the recess of the Board of Missions, shall not be filled at the same meeting of the Committee at which they are announced; but information of all vacancies to be supplied shall be immediately given to each member of the Committee, and shall be inserted in the notices for the meeting at which such vacancies are to be supplied.

Vacancies in the Freedmen's Commission and in the Executive Committee thereof shall be filled by that Commission.

## ARTICLE V.

Five members shall constitute a quorum of each of the two Missionary Committees respectively.

## ARTICLE VI.

Together with each Annual Report required by the Seventh Article of the original Constitution, now adopted as a By-law of this Society, there shall be printed the Constitution, Act of Incorporation, and By-Laws of the Society, with a list of the members and officers of the Board of Missions, of the two Missionary Committees, and of the Freedmen's Commission. Of this report thus printed, one hundred copies shall be retained by the Secretary of the Board of Missions for the use of the Board at its next meeting.

## ARTICLE VII.

There shall be an Annual and Triennial sermon, before the Board of Missions, the preacher to be appointed by the two Missionary Committees alternately. The sermon shall be preached on the evening of the first day of the sessions of the Board; and that Committee whose right it is to appoint the preacher, shall make the necessary arrangements for that purpose. The sermon, with the consent of the preacher, shall be printed at the expense of the Board, without any special order for that purpose.

## ARTICLE VIII.

At the Annual Meetings of the Board of Missions, on the first day of the session, the Holy Communion shall be administered by or under the direction of the presiding Bishop, or, in his absence, of the senior Bishop present; and if there be no Bishop present, then the senior Presbyter present, being a member of the Board of Missions; and shall be preceded by morning prayer, at which the officiating minister shall be appointed by the said presiding or senior Bishop, or senior Presbyter presiding. The collection at offertory at such Communion shall be divided equally between the Committees for Domestic and Foreign Missions, unless any particular offering be specially designated, as appropriated by the offerer to either department, or to some particular Mission in either, in which case the appropriation shall be made accordingly.

## ARTICLE IX.

On the second evening of the session at the meetings of the Board of Missions, a public Missionary meeting shall be held under the direction of the presiding or senior Bishop present, or if no Bishop be present, then of the senior Presbyter present, assisted by the Secretary of the Board, and the Secretaries of the two Missionary Committees.

## ARTICLE X.

The Protestant Episcopal Freedmen's Commission shall make an annual report to the Board of Missions.

## ARTICLE XI.

On all public occasions of the meetings of the Board of Missions, collections shall be made in aid of its funds.

## ARTICLE XII.

Special meetings of the Board of Missions may be called on the joint request of the two Executive Committees, or on the order of the presiding Bishop, or any two Bishops reasonable notice thereof being given through the Post-office, and the specific object of such meeting inserted in the notice.



## ARTICLE XIII.

If, from the existence of war, disease, or any other cause, the place of meeting of the Board of Missions, appointed at its last meeting, shall be rendered a dangerous or improper place of meeting, the presiding Bishop shall have power to change it, and appoint such other place for the purpose as he may, under the circumstances, deem most suitable and proper.

## ARTICLE XIV.

At all meetings of the Board, the missionaries of the Board in active service who may be present, both of the Domestic and Foreign Committees, shall be admitted to an honorary seat in the Board, with a right to participate in the deliberations, but without the right to vote.

## ARTICLE XV.

The rules of order, customary in similar bodies, are adopted and shall be observed in this Society, its Board of Missions, and Committees.

## ARTICLE XVI.

All other than the foregoing By-Laws, heretofore in force, are hereby rescinded, and the foregoing are adopted and declared to be the By-Laws of this Society; but, with the exception of the first, they may be rescinded, amended, or enlarged, at any stated meeting of the Board of Missions, by an affirmative vote of a majority of the members present; the motion for that purpose, together with the name of the mover, being duly entered on the Journal of the Board, and one day's previous notice given of the proposed alteration. The first By-Law shall not be rescinded, amended, or enlarged, except at a Triennial Meeting of the Board of Missions, on the Report of a Special Committee, recommending the same, and an affirmative vote of a majority of the members present adopting the report and recommendation of such Committee.

## IV.

## BOARD OF MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH.

1866—1869.

Rt. Rev. J. H. Hopkins, D. D., LL. D.	Rt. Rev. H. Potter, D. D. LL. D., D. C. L.
“ B. B. Smith, D. D.	“ T. M. Clark, D. D.
“ C. P. McIlvaine, D. D., D. C. L.	“ W. H. Odenheimer, D. D.
“ J. Kemper, D. D., LL. D.	“ G. T. Bedell, D. D.
“ S. A. McCoskry, D. D., D. C. L.	“ Alexander Gregg, D. D.
“ W. R. Whittingham, D. D.	“ H. B. Whipple, D. D.
“ A. Lee, D. D.	“ H. C. Lay, D. D.
“ J. Johns, D. D.	“ J. C. Talbot, D. D.
“ M. Eastburn, D. D.	“ W. B. Stevens, D. D.
“ C. Chase, D. D.	“ T. H. Vail, D. D.
“ C. S. Hawks, D. D.	“ A. C. Coxe, D. D.
“ H. Southgate, D. D.	“ C. T. Quintard, D. D.
“ George Upfold, D. D., L.L. D.	“ R. H. Clarkson, D. D.
“ W. M. Green, D. D.	“ G. M. Randall, D. D.
“ John Payne, D. D.	“ C. M. Williams, D. D.
“ J. Williams, D. D.	“ J. P. B. Wilmer, D. D.
“ H. J. Whitehouse, D. D.	“ George D. Cummins, D. D.
“ T. F. Davis, D. D.	“ W. E. Armitage, D. D.
“ T. Atkinson, D. D.	“ H. A. Neely, D. D.
“ W. I. Kip, D. D.	Rev. J. W. Beckwith, Bp. Elect.
“ H. W. Lee, D. D.	

## LIFE MEMBERS.

The Rev. T. G. Allen.	The Rev. J. J. Robertson, D. D.
“ A. L. Barry.	“ J. Rodney.
“ R. B. Croes.	“ P. Van Pelt, D. D.
“ T. Edson, D. D.	“ J. R. Walker.
“ R. S. Mason, D. D.	J. C. Herbert, Esq.
“ W. C. Mead, D. D.	A. C. Magruder, Esq.
“ R. U. Morgan, D. D.	C. Morris, M. D.
“ S. Nichols.	

MEMBERS FOR THREE YEARS.

State.	Clergy.	Laity.
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Connecticut,.....	Rev. J. L. Clark, D.D.,	W. T. Lee.
	Rev. R. A. Hallam, D.D.,	John C. Hollister.
	Rev. W. H. Lewis, D.D.,	S. H. Huntington.
	Rev. G. H. Clarke, D.D.,	John Ferguson.
	Rev. S. D. Denison, D.D.,	
Delaware,.....	Rev. John Clemson, D.D.,	S. M. Curtis.
Florida,.....	Rev. J. J. Scott, D.D.,	John Beard.
Georgia,.....	Rev. M. H. Henderson, D.D.,	L. N. Whittle.
Illinois,.....	Rev. Clinton Locke,	L. B. Otis.
	Rev. J. A. Rylance, D.D.,	E. H. Sheldon.
	Rev. H. N. Bishop, D.D.,	George P. Lee.
	Rev. W. H. Roberts,	
Indiana,.....	Rev. J. P. T. Ingraham,	
	Rev. James Runcie,	Samuel S. Early.
Iowa,.....	Rev. E. W. Peet, D.D.,	George Green.
Kansas,.....	Rev. R. W. Oliver,	Alfred G. Otis.
Kentucky,.....	Rev. James Craik, D.D.,	A. H. Churchill.
	Rev. F. M. Whittle,	
Louisiana,.....	Rev. C. Goodrich, D.D.,	J. B. Lobdell.
Maine,.....	Rev. A. Burgess, D.D.,	James Bridge.
	Rev. Asa Dalton,	
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	Rev. N. H. Schenck, D.D.,	William Woodward.
	Rev. J. H. Hobart, D.D.,	D. H. Evans.
	Rev. Julius E. Grammer, D.D.,	*Samuel G. Wyman.
	Rev. C. K. Nelson, D.D.,	
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	Rev. George S. Converse,	R. C. Winthrop.
	Rev. F. D. Huntington, D.D.,	G. C. Shattuck.
	Rev. W. R. Nicholson, D.D.,	
	Rev. J. S. C. Greene,	
	Rev. W. R. Babcock,	
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	Rev. W. G. Speneer,	
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State.	Clergy.	Lalty.
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	Rev. J. S. B. Hodges, D.D.	
	Rev. J. B. Smith, D.D.	
	Rev. J. C. Eccleston.	
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	Rev. W. A. Muhlenberg, D.D.	W. C. Sheldon.
	Rev. A. H. Vinton, D.D.	G. D. Morgan.
	Rev. F. Vinton, D.D.	J. H. Van Antwerp.
	Rev. Samuel Buel, D.D.	
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	Rev. A. T. Twing, D.D.	
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	Rev. W. Hodges, D.D.	R. H. Smith.
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	Rev. E. Burr, D.D.	J. W. Andrews.
	Rev. A. M. Morrison.	Kent Jarvis.
	Rev. F. Gardiner.	
	Rev. C. A. L. Richards.	
<i>Pennsylvania</i> ,.....	Rev. John Ufford.	
	Rev. Louis Burton, D.D.	
	Rev. M. A. D. W. Howe, D.D.	Herman Cope.
	Rev. George Leeds, D.D.	William Welsh.
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<i>Rhode Island</i> ,.....	Rev. H. Waterman, D.D.	Rouse Babcock.
	Rev. John P. Hubbard.	
	Rev. C. Hanckel, D.D.	G. C. Memminger.
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<i>Vermont</i> ,.....	Rev. D. H. Buel.	Victor Atwood.

State.	Clergy.	Laity.
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Wisconsin.....	Rev. D. Keene, D. D., Rev. W. B. Ashley, D. D., Rev. L. A. Kemper, Rev. A. D. Cole, D. D.	J. B. Doe.

EX-OFFICIO MEMBERS.

(SEE CONSTITUTION, ARTS. V., VIII., X.)

The Rev. W. S. Chadwell,	Mr. Lemuel Coffin.
“ C. N. Chandler,	“ Cyrus Curtis.
“ Samuel Cooke, D.D.	“ Lewis Curtis.
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V.

MISSIONARY COMMITTEES.

COMMITTEE FOR DOMESTIC MISSIONS.

Office, 17 Bible House, Astor Place, N. Y.

Rt. Rev. HORATIO POTTER, D.D., LL.D., D.C.L., Chairman.

The Rev. George Leeds, D.D.,	Stephen Cambreleng, Esq.
“ A. N. Littlejohn, D.D.	Cyrus Curtiss, Esq.
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“ Morgan Dix, D.D.	J. D. Wolf, Esq.

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Rev. C. N. CHANDLER, } Associate Secretaries and General Agents.  
“ W. S. CHADWELL, }

TREASURER.

N F. PALMER, Esq., 29 Wall Street.

## COMMITTEE FOR FOREIGN MISSIONS.

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“ H. Dyer, D.D.	Frederick S. Winston, Esq.

SECRETARY AND GENERAL AGENT,

Rev. H. H. MORRELL.

LOCAL SECRETARY,

Rev. S. D. DENISON.

TREASURER,

JAMES S. ASPINWALL, Esq., 86 William Street.

## Executive Committee of Freedman's Commission.

Office, 10 Bible House, Astor Place, N. Y.

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“ A. H. Vinton, D.D.	F. S. Winston, Esq.
“ A. N. Littlejohn, D.D.	G. D. Morgan, Esq.
“ Francis Wharton, D.D., LL.D.	John Welsh, Esq.

Rev. EDWARD A. WASHBURN, D.D., Corresponding Secretary, New York.

STEWART BROWN, Esq., Treasurer, 78 South Street, New York.

Rev. CHARLES GILLETTE, General Agent, No. 10 Bible House, Astor Place.

\* \* \* The next meeting of the Board of Missions will be held in the city of New York, in October next, on the second day of the meeting of the General Convention.

THE FREEDMAN'S COMMISSION.

Rt. Rev. John Williams, D.D.

“ “ Horatio Potter, D.D.

“ “ W. H. Odenheimer, D.D.

“ “ Wm. B. Stevens, D.D.

Rev. Morgan Dix, D.D.

“ A. H. Vinton, D.D.

“ E. A. Washburn, D.D.

“ A. N. Littlejohn, D.D.

“ Benjamin J. Haight, D.D.

“ H. E. Montgomery, D.D.

“ Heman Dyer, D.D.

“ Edward Anthon.

“ J. W. Diller, D.D.

“ Robert S. Howland, D.D.

“ W. F. Morgan, D.D.

“ Samuel Cooke, D.D.

Mr. Hamilton Fish.

“ Samuel B. Ruggles.

“ F. S. Winston.

“ John Welsh.

“ John Bohlen.

“ George D. Morgan.

“ John H. Swift.

“ Stewart Brown.

“ W. H. Aspinwall.

“ George Merritt.

“ James L. Morgan.

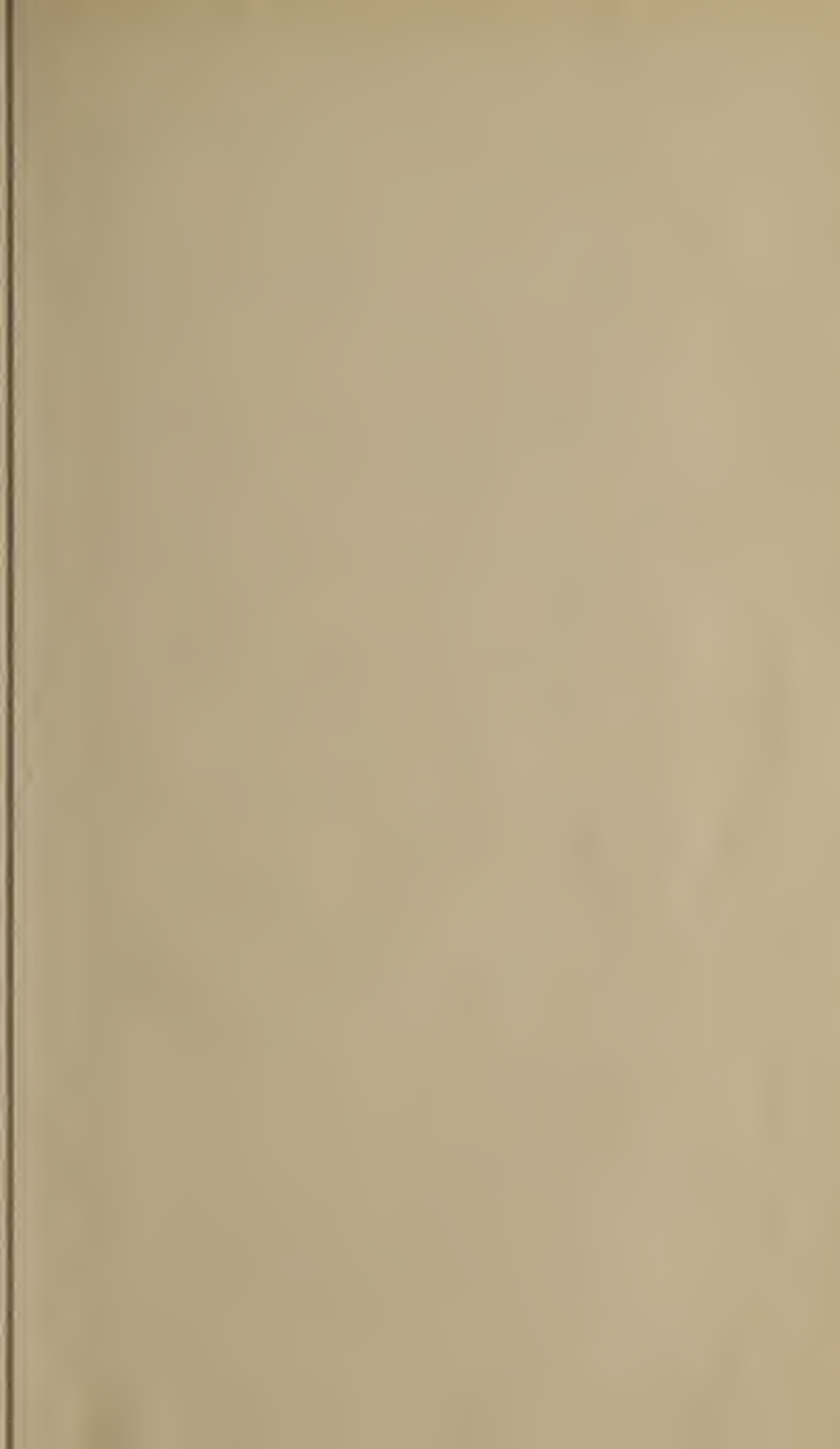
“ H. M. Pierrepont.

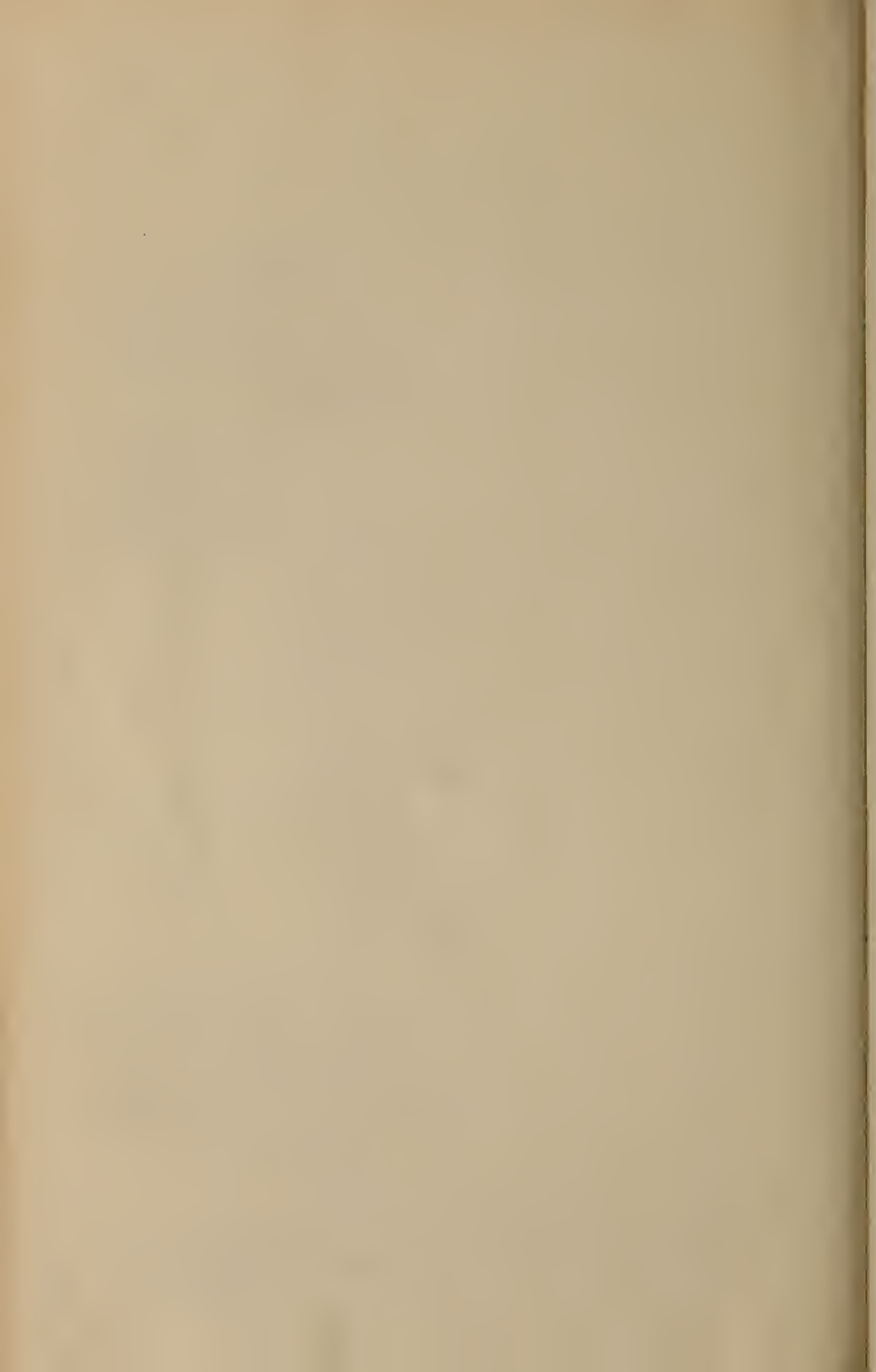
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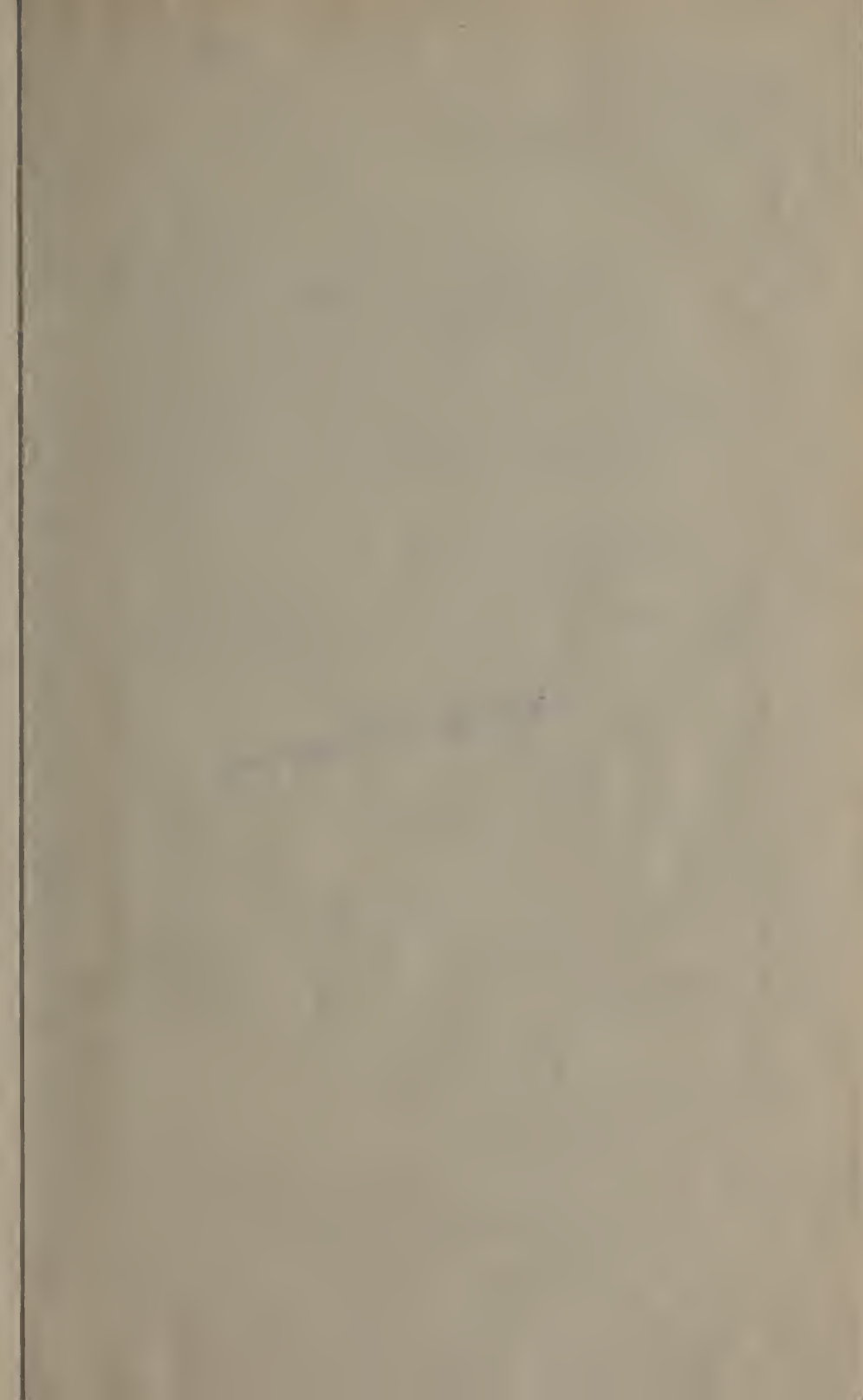
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